LIBRARY REDEEMER COLLEGE
777 GARNER RD.E.
ANCASTER, ON
L9K 1J4
Dec 1999

CHRISTIAN COURIER

A Reformed Biweekly

REDEEMER COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
JUL 29 1999

54th July 12, 1999 No. 2616 $1.60

Spiritual challenges in a challenging culture:

Christian high school students work in Cuba

James C. Dekker

What happens when high school students from suburban Canada go to Cuba on a class trip? In May 1999, Leon Van Essen, teacher at Duncan Christian Secondary School (DCSS) in Duncan, B.C., read an article in *Christian Courier* about the Christian Reformed Church (CRC) in Cuba. He called me: "Could our Grade 12 class make a mission/service trip to Cuba?"

Eleven months later, after dozens of conversations, calls, e-mails, faxes and a nerve-wracking wait for "religious worker" visas, 26 students, four adult chaperons and myself as translator arrived in Jaguey Grande, Matanzas, Cuba, for two challenging weeks.

Thirty-one North Americans, all used to private rooms and bathrooms, video games and fast food, learned a little bit better how to live together in a culture where individualism takes a back seat to community values.

Thirteen men slept in a large living room loaded with bunk beds. One bathroom and shower proved adequate, but the place soon smelled like a locker room anyway. The 16 women were lodged in the two dormitories on the second floor of the headquarters of the CRC in Cuba. two doors down from the men; they luxuriated with two bathrooms and showers.

We ate in the large dining room on the third floor of church headquarters. Volunteers and paid church staff prepared the main meals of rice and beans. Our hosts also kept their wry promise to vary the menu with beans and rice — plus more fresh produce than we had been led to expect was available.

Most afternoons and evenings the students piled into a bus rented from the Matanzas Ministry of

See **STUDENTS** *page 2...*

COURTESY JAMES DEKKER

Grade 12 students Marie Batterink (l.) and Tiffany Wolters paint a community medical clinic in the village of William Soler, Cuba.

Niagara Warehouse offers hope to needy

BERT WITVOET

Volunteers load up a shipping container at the Niagara Warehouse of Hope.

Alan Doerksen

ST. CATHARINES, Ont. – A St. Catharines-based charity is taking advantage of many generous volunteers and donors to send shipping containers of medical, educational and farming supplies to needy people in other countries at a low cost.

The Niagara Warehouse of Hope is a charitable, non-denominational Christian agency that was started in 1989 by Niagara-area residents as a means of helping less fortunate people in other countries to become self-sufficient. One key strength of the agency is its volunteers, some of whom helped set up the large warehouse building in one day, about 10 years ago.

Zip for administration

Unlike some charities, the Warehouse has no paid staff. According to a press release, the agency "relies totally on the general public to help the less fortunate. No member of the Niagara Warehouse of Hope makes any financial or material gain from their involvement. The satisfaction of helping our fellow [human beings] is reward enough to keep all volunteers at the Warehouse as active and energetic as they are." As Warehouse co-ordinator Bert Wilson says, when someone makes a donation to the Warehouse, "Zip goes to administration."

A total of 150 volunteers work at the Warehouse in activities such as picking up used donated goods, loading containers for shipping, repairing donated materials, or helping with fundraising and awareness projects.

Wilson estimates that 90 per cent of support for the Warehouse comes from the Niagara region. The major expense of the Warehouse's ministry is shipping containers, which cost $5,000 each.

Impoverished people are brought to the attention of the Warehouse through churches,

See **FOOD** *page 2...*

Bert Witvoet says farewell ..... p. 4
One more CRC synod story ..... p. 10

Alcoholism is no respecter of persons ..... p. 11
Confronting the alcoholic ..... p. 13
Journal of the man ..... p. 14
Husband and wife share their story ..... p. 16

News

Food, medical supplies shipped overseas

... continued from page 1

service clubs and other non-profit organizations. The Warehouse specifies that "No goods are shipped from the Warehouse unless the receiving party has been cleared as a genuine organization that will ensure all goods received go directly to helping the needy."

"We ship about 12 containers a year" to such countries as Tanzania and Haiti, says Wilson.

Beds and glasses

The Warehouse also sends hospital equipment, such as beds, crutches, walkers and wheelchairs and medicines to needy hospitals and clinics. Some hospital equipment is also loaned to local people who need it. Like some other agencies, the Warehouse collects discarded eyeglasses from the Niagara region, and then volunteers analyse them and categorize them by prescription so they can be reused. This work is done in connection with Lions International.

BERT WITVOET

Warehouse volunteers get together each week to make blankets and clothing for new mothers and their kids.

Each shipping container is 40 feet long, seven feet high and eight feet wide, and can be packed with a huge amount of goods. On June 23, volunteers packed a container with 20 hospital beds, 20 mattresses, 200 bags of corn meal (totalling about 20,000 pounds), and many more items. These are then loaded onto a truck which delivers the container to the harbors of Montreal, Halifax or Toronto.

This particular container of goods was being sent to a Dutch Catholic mission group called the White Fathers for distribution in Dar Es Salaam, Tanzania.

Tolman's Transport is a trucking company that offers free delivery of containers from the Warehouse.

Regularly, the Warehouse's volunteers pack large shipping containers with a wide range of supplies, including "sweating irrigation systems" for countries such as Haiti. This has nothing to do with perspiration, but refers to a system of porous underground pipes which "sweat" by allowing moisture to gradually penetrate surrounding soil.

When emergency relief food is needed in an area facing starvation, volunteers collect food such as spaghetti and corn meal from donor agencies and sometimes buy food to send out. Some volunteers grow and harvest vegetables to help feed local needy people through regional food distribution centres. In the education field, the Warehouse assists other countries with educational materials such as school desks, books and blackboards.

Some volunteers get together each Tuesday to make sets of clothing and blankets, says Wilson. The workers collect cloth which is used to make much-needed maternity clothing for new mothers and items for their newborn babies.

The Warehouse received its charitable status two years ago, reports Wilson. Before that, it was affiliated with the Canadian Foundation of World Development, a Toronto-based charity which arranged for charitable receipts for donors to the Warehouse.

Although the agency is not connected with a church or denomination, Wilson says many of its volunteers are Christians. About 95 per cent of the volunteers are retired, Wilson estimates. Often, they use their job-related skills to help out the Warehouse. For instance, Wilson, who worked in management before retiring in 1991, provides leadership and administration for the agency. A year ago, he took over as co-ordinator from Ted Vander Zalm, who founded the Warehouse and served as co-ordinator until his death from cancer in 1998.

Students share faith through drama in Cuba

... continued from page 1

School Transportation to visit CRCs. Obadi Reyes, a veteran driver with 28 years of accident-free experience, commented, "I've never driven for foreign students before. These were really courteous kids [*muchachos*]." Small wonder Obadi had never driven foreigners before. This was only the second time that the CRC in Cuba had rented a bus from a Cuban government agency. In years past such co-operation was unheard of.

Yet, to develop a broad national ministry, the Cuban CRC has been taking bold steps in directions few other churches have gone. Its leaders accept the fact that one party controls the government and have chosen to work within that system. Renting a bus from a government agency is one example of co-operation.

This Grade 12 trip fit into that CRC strategy. At the end of hot bus rides that covered more than 2000 kilometres of Cuba, the students took part in various activities of service and ministry. Having entered Cuba with about two tons of medical equipment and medicines, the students were gratefully welcomed by staff and directors in three hospitals in Matanzas province.

One hot morning, a baseball team from the Soplillar CRC (near the site of 1961's Bay of Pigs Invasion) walloped the students, even though the Cubans generously lent the Canadians a pitcher after theirs pulled up with a gimpy shoulder. The game was mercifully called after six innings because of an unreachable surplus of Cuban RBIs.

In the evenings, the students presented dramas and puppet shows in churches. *The Redeemer*, a powerful pantomime depicting creation, fall and redemption, clearly presented an old Reformed slant to the far older gospel of Christ. On April 17, Calimete's CRC was bursting-at-the-seams with around 500 worshippers. The students presented their dramas there and taught songs to another 150 children. This was one of the smaller regional services that led up to the final service of the National Cuban Evangelical Celebration that culminated June 20 in Havana's Revolutionary Plaza. More than 100,000 people attended there, including President Fidel Castro.

COURTESY JAMES DEKKER

B.C. students present the pantomime drama "The Redeemer" outside the Christian Reformed Church in Soplillar, Cuba.

When they weren't singing, playing baseball or eating beans and rice, the students waited for paint. One goal the trip nearly missed was that the DCSS students would paint buildings in rural towns near Jaguey Grande. Not until the middle of the second week of the trip did CRC leaders manage to procure hard-to-find paint – again by co-operating with a government agency. Once equipped with paint, the students brushed and rolled their way through about 50 gallons of paint in a medical clinic, a municipal playground, and a two-room school. When the students returned to Duncan on April 26, some still proudly wore splotches jade green paint as souvenirs of the only color of oil base paint available that month in Cuba.

Would DCSS make the trip again? Leon Van Essen hopes it will become a regular event. Is the Cuban CRC willing? Rev. Erelio Martinez, president of the CRC in Cuba says, "This was the largest single group ever to enter Cuba as official guests of any Christian church."

James C. Dekker is pastor of Hope CRC in Thunder Bay, Ontario. He has been visiting and working with the CRCs in Cuba over the last 15 years.

Cuba churches set example of faith and hope

Janet Kuperus

EDMONTON, Alta. – During the first week of June, a Cuban Christian Reformed pastor, Rev. David Lee, and his wife and partner in ministry, Haydee Caballo Lee, visited the Edmonton Christian Reformed Church community. They were guests of the Cuba Connection Committee of Classis Alberta North. They visited three churches, the Christian schools, the Northern Alberta Diaconate, the Christian Labour Association of Canada (CLAC) and other Christian organizations, bringing a story of exciting and challenging times for Christians in Cuba.

Rev. Lee said that the churches in Cuba had for 30 years been relegated to the "ash heaps" of society: Christians couldn't enter politics, and outdoor services were banned. People passing church buildings would scurry away, afraid of being identified with them.

Today, the government, no longer atheist, is encouraging the work of the church, and people are flocking to attend outdoor services which have the blessing of the authorities. For 30 years churches were not issued permits to maintain or restore their buildings. Now they have permission to repair and to enlarge, and need only the money to proceed. The evangelical seminary, which at one point had only a handful of students, is now bursting at the seams with over 100 would-be pastors and evangelists.

'Flashes' of the Kingdom

What helped the Cuban Christians persevere through the hard times, said Lee, was their faith in the sovereignty of God. Though they had little or no contact without outside Christians, they believed that God had not abandoned Cuba after the revolution when the government became atheist. They saw everything that happened in Cuba as permitted by God. Today they see Castro as someone used by God to further God's Kingdom on earth, much as Cyrus was called "God's anointed" by Isaiah.

The Lees asserted that God wants what is good for people, and there have been good developments in Communist Cuba. Health care is free and universal, and there is a doctor in every neighborhood, one for every 120 families. All Cubans receive quality education free, and discrimination based on race has been greatly reduced.

Although the government does these things from a humanist point of view, the Cuban churches recognize them as "flashes" of God's Kingdom on earth, and they want to affirm and contribute to them from the viewpoint of faith. That is why they have responded positively when asked by the government to help in the care of senior citizens in Havana; they have organized a "meals on wheels" program and a laundry service for neighborhood seniors.

Although they are still not allowed to evangelize actively, they are allowed to respond to inquiries; and as they have always done, they spread the Good News through deeds of mercy, by cultivating personal relationships, and by singing robustly enough to be heard on the streets.

Through it all they have never stopped praying for their government. "How can you be a Christian when you hate your government and hate your leaders?" David Lee asks. On June 20, as part of the Evangelical Celebration in Havana, there will be a mass worship service in Revolution Square, with the theme "Amor, Paz, Unidad." (Love, Peace, Unity).

"Whoever would have thought 10, 20, or 30 years ago that the government would support the churches to do a mass service like this?" Lee marvelled.

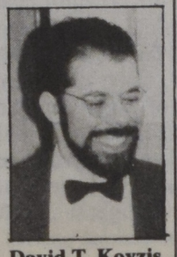
The new openness presents great challenges, the Lees said. Preaching at Edmonton's Inglewood CRC, Lee used the image of Moses needing helpers to support his arms in prayer to speak of the need for co-workers in meeting the challenges.

"The Cuba Connection Committee of Classis Alberta North will be exploring ways of developing a mutually supportive relationship between Albertan and Cuban believers," says the chair of the committee, Job Den Otter.

Jesus' brother James encouraged 1st century Christians to take another man named Job as an example of patience in the face of suffering. "You have heard of Job's perseverence, and have seen what the Lord finally brought about" (James 5:11). Christians in the 20th century can look to the Cuban churches as an example of what can come about through patient perseverence and faith in the sovereignty of God.

It's a matter of creation

Principalities & Powers



David T. Koyzis

Two months ago the Supreme Court of Canada handed down a ruling that could have profound implications for the legal recognition of marriage and family. In *M. v. H.* the Court's majority decided that same-sex couples cannot be denied benefits also enjoyed by married couples and heterosexual common law couples. In so doing, the Court has effectively ruled that limiting the definition of *spouse* to heterosexual partners, as does section 29 of Ontario's Family Law Act, violates the equality guarantees (Section 15) of the Charter of Rights and Freedoms.

Although many people believe this ruling advances the cause of justice for same-sex couples, it is fundamentally flawed and is likely in the future to make it more difficult for lawmakers to protect the unique and central institution of marriage. To begin with, although the spousal relationship, certainly has a legal aspect, it is not a wholly legal category capable of being redefined at will according to the changing whims of either courts or legislatures.

Intrinsic to creation

Marriage as an institution is anchored in what some would call the creation order and others, natural law. This means that governments are obligated to recognize it *for what it intrinsically is*, namely, a lifelong, sexual bond between a man and a woman within which procreation is an ever-present possibility. It is the height of hubris to assume that mere human beings are capable of altering such a fundamental reality merely by changing its legal definition.

But, one might well ask, how do we *know* that marriage is intrinsically heterosexual? It's a fair question, but it's not nearly as difficult as the Court decision might make it out to be. The vast majority of people in virtually every time and place can recognize a marriage when they see it. It may or may not come with a licence. It may or may not require a religious ceremony. It may or may not be considered a sacrament. In short, traditions surrounding marriage may differ – sometimes profoundly – from one culture to the next. But traditions do not create the reality of marriage, which is fundamental to human society as such.

State's obligation

One might as easily ask how we know that the task of the state is to do justice. To argue that divine ordinance, creation, or natural law mandates a central juridical task to government is not essentially different from asserting the inherently heterosexual character of marriage. Both judgments are simply a matter of recognizing things for what they are, and this is the foundation for doing public justice to them. Where such recognition is not forthcoming, the threat of doing injustice increases.

In other words, sexual orientation is not an "arbitrary distinction" when it comes to defining *spouse*, as the majority opinion argues. Rather, as Mr. Justice Charles Gonthier correctly notes in his dissenting opinion, "the state is not barred from recognizing that some relationships fulfil different social roles and have specific needs." I would go further and argue that, to do public justice, the state is *obligated* to recognize the various institutions in society and the differentiated responsibilities to which they are called.

Does this mean that same-sex couples should not be treated as people with appropriate dignity or that they are "less worthy of recognition and protection" than their fellow citizens? No. The law is fully capable of accounting for a longstanding friendship of whatever character, but the law should not confuse that with marriage, which is something altogether different.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ontario. He used to have fewer opinions on the matrimonial estate before entering it himself three years ago.

GIVE

Your gift to Reformed Faith Witness is "tax receiptable" and will be greatly appreciated by the staff of *Christian Courier*, the board of Reformed Faith Witness, and all of our (potential new) subscribers!
Make your cheque payable to Reformed Faith Witness.

JULY SALE!
AMSTERDAM
Depart: July 5, 8, 12, 15, 19 or 22
Return: August 5 or 12 only
Martinair $599. all levels
Verstraete Travel & Cruises
1-800-565-9267

Editorial

In the midst of a cacophony of sounds and sights

According to Adrienne Dengerink Chaplin, senior member in philosophical aesthetics at the Institute for Christian Studies in Toronto, this not a good time for the arts (she made her remarks at a talk entitled "Art Talks! Do We Listen?"). It's ironic that art is experiencing difficulties, because we are moving more and more into a visually oriented society. We are surrounded by visual images: icons on the computer, billboards, television ads, road signs.

What all these signs have in common is that, unlike art, there is nothing beyond the immediate message, said Dengerink Chaplin. With so many images competing for attention, one has to be loud and sensational to be seen and heard. Art needs quiet contemplation.

This is not a good time for the proclamation of the gospel, either. God's Word, too, needs quiet reflection and soul space. How many people heed the call: "Be still and know that I am God"? How do we draw attention to the Good News? How can we compete with the news images of Kosovo and the world of sports?

A stubborn boer

I am thinking of this as I reflect on a recent news story about the Ludwigs in northern Alberta. Wiebo Ludwig and his family have attracted a lot of media attention after the fatal shooting of a 16-year-old girl on the Ludwig farm. Residents of nearby Hythe and Beaverlodge are understandably upset about this because there is so little focus on Karman Willis, the girl who died from a gunshot wound in the chest. Ludwig is identified as a former Christian Reformed preacher and a staunch Calvinist. His publicity-seeking orations contain seeds of Calvinism, but they also contain tare seeds sown by the enemy.

The image that Wiebo Ludwig projects onto the screen of the nation is that of a self-righteous man who controls his extended family with Bible texts, and who sees himself as a martyr of the oil giants, the police and surrounding residents. With his bushy beard and prophetic utterances he strikes an unusual picture. This is how Andrew Nikiforuk describes Ludwig in a special to the *Globe and Mail*: "A bold man, the bearded Calvinist somewhat resembles a 19th century Boer farmer and speaks boldly with Old Testament passion." The news media love this eccentric character who defies so many social rules our society takes for granted.

Apart from all the moral and ethical issues that surround this story, some of which support Ludwig's cause and some of which deny him any claim to the status of hero, this issue brings to the fore the question of how non-violent, non-judgmental, compassionate Christians can, and should, influence the world. What does it take to let our light shine effectively in an age of loud music and screaming posters?

The front door of compassion

I believe that we should worry less about media effectiveness than about really connecting with our society and with people in need and striving to be faithful to our Task-giver. God will take care of the results. We need to pay close attention to what is happening in our world, and discern the spirits behind things. We need to speak thoughtfully and boldly. But above all, we need to empty ourselves of all pride and stoop down and wash feet.

We need to make sure that we speak for the healing of others. We must at all costs avoid a stand-off such as has been created by Wiebo Ludwig. (His family will reap the whirlwind of his stubborn self-righteousness.) Christians need to practice the priestly office of the believer. Not that we must relinquish the prophetic and kingly aspect of our mandate. But we have to realize that the front door to people's lives is the door of compassion. There is simply too much suffering and bewilderment in our society for us to pronounce and condemn from lofty towers of righteousness.

I used to think that the Gospel of John ended by saying that if all the words that Jesus spoke were written down, the whole world could not contain the volumes. But a close reading shows that John said the following: "Jesus *did* many other things as well. If everyone of *them* were written down, I suppose that even the whole world would not have room for the books that would be written" (italics mine). The books would be filled with acts of compassion, not just with words! Jesus told many stories and taught many beautiful lessons, but so much of his ministry was a deed ministry: "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."

I realize that agencies like the Christian press and academia will use a lot of words rather than deeds as they minister to the world. Words are needed. Nothing else is quite so explicit and efficient in telling what God wants from us, and what he has to offer us. But let there be no mistake about the full-orbed calling of Christians in this pain-ridden world. The Good News must be preached. But it must be presented in the context of sacrificial love and knowledgeable servanthood. The Word must become flesh in education, in family life, in labor relations, in nursing care and in the arts.

In case there are any questions about our mission, as there were about Jesus' mission, our answer should point to concrete acts of healing. **BW**

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent biweekly that seeks to:
- report on significant events in the Christian community and the world;
- express opinions infused by Scripture and rooted in a Reformed perspective;
- provide contact for the Christian community.

CHRISTIAN COURIER STAFF

Editor: Bert Witvoet **cceditor@aol.com**
Managing Editor: Marian Van Til **ccmneditor@aol.com**
Promotions&Marketing Director: Diane Klein **ccadpromo@aol.com**
Reporter, Layout: Alan Doerksen **ccjournal@aol.com**
Circulation Manager: Grace Bowman **ccsubscrip@aol.com**
Receptionist/Bookkeeper: Marsha Emke **ccadpromo@aol.com**

REGIONAL REPORTERS

Jeff Hoogendoorn, Victoria; Jacky Naayer, Abbotsford, B.C.; Stephen VanHelden, Calgary; Jessie Schut, Edmonton; Valerie Walker, Halifax; Robert VanderVennen, Toronto

EDITORIAL ADVISORY COMMITTEE

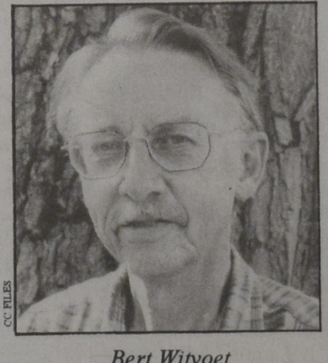
Harry der Nederlanden, Doug Roorda, Wendy Saunders, Erick Schuringa, Nelly Westerhoff.

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact the managing editor if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier
4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
E-mail: cceditor@aol.com
Publications Mail Registration No. 09375

Writing the essay of our life story

"Everybody's an ex-something," writes J.E. Donnelly, an ex-monk from Calgary, Alta. He illustrates this point by listing: "ex-papergirl, ex-husband, ex- president, ex-con, ex-smoker, ex- embryo. So why do some *exes* arouse more curiosity than others?" (Letter section, *Globe and Mail*, April 6, 1999).


CC FILES

Bert Witvoet

Exactly. Why should being an ex-editor of *Christian Courier* arouse any more curiosity than being an ex-embryo? Let's keep this thing called retirement in perspective, shall we? My snowboard-loving son, Steve, has a saying at the end of his e-mail messages that should take me down a notch or two in the event of my displaying any pride after 17 years of being the editor of *Christian Courier* (formerly *Calvinist Contact*): "After we die, we may be set to write an essay on our life story. Fifty years in an office will be shrivelled up to a dot, and a few days in the wild will expand into the story" (Stephen Graham). So much for my stay in the CC office – "shrivelled up to a dot." (How can I persuade my son that the wilds of the Reformed community, where everybody shoots the breeze from time to time, also expand into the story?)

Coming close to my retirement has been a good experience. Just half an hour ago, a former student of mine whom I haven't seen for 30 years phoned me from somewhere in Pennsylvania to wish me well. She gave me her maiden name and I immediately recalled a slim girl with long blonde braids. This seems to be a time for tying up loose ends, if not braids. I'm sure that for former students and perhaps also for some readers my retirement and that of my contemporaries signals the end of an era.

But I don't quite feel that way about it. First of all, I'm not quietly going into the dark night of old age. I intend to rage against the dying of the light. I have

Churches must get into the health act

Thank you for the June 14 issue with its focus on holistic health. Is there any other way for a Christian to speak of health, other than from a holistic perspective?

Your articles, however, were directed to the individual, and by implication, placed responsibility for such health on the individual. That is an excellent start. But it is not enough. We as a church community should also be taking on more responsibility for promoting holistic health.

Many churches and denominations have found that an effective avenue for doing this is a pastoral (often called "parish") nurse ministry. Pastoral nursing is a ministry of a congregation (or health institution) to carry out its Christian mandate to promote health and to bring healing to its members and to others in the community. A fundamental premise is that health – both loss and restoration of it – happens through the interplay of body, mind and soul.

At the centre of the ministry is the pastoral nurse. She works on behalf of a congregation, usually part time, and may be paid or volunteer. As a registered nurse and a committed Christian, she brings to this vocation both her professional expertise and her Christian perspective. She is free to address spiritual aspects as appropriate.

Her focus is health promotion, and she does not normally do direct hands-on care (leaving that to the existing curative health services). Her functions are usually described as: integrator of faith and health, health educator, personal health counselor, referral agent, trainer and coordinator of volunteers, developer of support groups, and health advocate. There is an exciting potential for bringing these activities to an outreach ministry. The pastoral nurse works closely with other church staff and leaders and with her health committee. The disciples were sent out to preach, teach and heal. Our churches are strong in the first two. What are we doing about bringing healing?

If you are already involved in parish nursing, or who would like to know more about it, please contact Henrietta Hunse at Box 448, Niagara-on-the-Lake, ON, L0S 1J0. Phone: (905) 468-3364. E-mail: Henrietta.Hunse@sympatico.ca

Henrietta Hunse
Niagara-on-the-Lake, Ont.

The church and its music are easily parted

Frank DeVries' point in his article "What do we sing in church these days?" (CC, May 31) is well taken. However, DeVries should keep in mind that singing in the church has been a problem throughout the ages. Consider the following:

a) exclusive choir singing versus congregational participation;
b) accompaniment: organ, piano, trumpet, autoharp, guitar, rockband;
c) execution: slow, fast, rhythmic;
d) choice of language in the various versifications;
e) only psalms or also hymns;
f) political correctness;
g) gender inclusiveness.

Concerning ecclesiastical hymn committees Dutch poet Guillaume van der Graft emptied his soul into the following lines [translated from the Dutch by Bert Witvoet]:

I'll never let them talk me into
rhyming for the church again
with synod ex officio stretched out
as a big dull knife on my throat.

I'll never let them sweet talk me
as Samson with the Philistines;
that gabbing by the ministers
curtails my song and makes me hoarse.

The holy church is like a bride
she does not prostitute herself,
but sings with tears in her esophagus
the never praised-enough name of God.

Recently an interesting book was published about the hey-day of hymn singing: *Abide with Me* by Ian Bradley (SCM Press, 327 pages). Happy singing, Mr. DeVries!

Bruce Bokhout
Don Mills, Ont.

We are equal before the Lord

As a single woman in the Christian Reformed Church I appreciated the article in the June 14, 1999, issue of CC about the Women Alive conference. However, as a person who is gay, I would like to comment on the insensitive paragraph I noticed in this report. I am concerned because in the audience of a singles' conference there would likely be several women struggling with same gender attractions who would certainly have felt put down by the remarks (as did I, upon reading it).

The speaker, Judith Couchman, is reported to have said that "...people think that if you are single you must be a man-hater or lesbian. For you to come along, especially to non-Christians and say that you aren't either of these and that you are happy being single, is a breath of fresh air and a real witness to the Lord."

I felt insulted that "man-haters" and "lesbians" were grouped together, as if the difference is not worth noting. I found the overt assumption that being straight and single is somehow more worthy than being gay and single to be thoughtless and insensitive.

My question to Ms. Couchman is this: Why does being lesbian make a difference in the value of being single? The only real difference between me and straight women who never marry is that instead of holding onto my dreams of getting married and raising a family, I had my hopes dashed at the age of 14, and I spent my teenage and following years learning to accept that marriage is not in God's plans for my life. I have to live with who I am, just as everyone else has to live with who they are. It is only the grace of God that sustains me daily. We are all equal before the Lord. Please show some respect for your fellow human beings who are struggling with same-gender attraction. I hope that you will be more considerate to us in the future.

A lesbian member of First Christian Reformed Church, Toronto, Ont.

accepted a new challenge, having been appointed managing editor of the *Christian Educators Journal*, a quarterly magazine for Christian teachers in the United States and Canada. Since the magazine comes out only four times a year, I expect to have plenty of time available for other less formal tasks. And I remain chair of the local Christian school society.

As you can see, two important strands in my life come together for this final push on my part for the coming of Christ's Kingdom: my love for Christian education (I was teacher for 18 years) and my love for writing (besides editing *Christian Courier*, I have edited the *Christian School Herald* and *Vanguard* magazine, not to mention three issues of a little high school newsletter back in the Netherlands).

One should never retire from the Kingdom. For that reason I do not consider my withdrawal from the formal workforce primarily a matter of freedom *from* ... but of freedom *to*....

I am hoping to be free to serve and love my Lord in new and better ways. He deserves everything I've got. He has given me a loving wife, children and extended family and a supportive faith community. He has given me excellent health, energy and hope. He has allowed me to work in an interesting corner of his vineyard. And Jesus took care of my wages (the wages of my sin, that is). How can I repay the Lord for all his goodness to me? I will lift up the cup of salvation. Cheers!

Thank you, dear readers, for allowing my voice to enter your homes for these many years. Please continue to support and promote *Christian Courier* so that the sound of Reformed journalism stays strong and healthy well into the 21st century. **BW**

P.S. From now on you can reach me at >bert.witvoet@sympatico.ca< or at 73 Highland Ave., St. Catharines, Ont., L2R 4H9.

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subcriptions:	**Canada**	**U.S.A.**
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	$39.54	$31.60 (US)
two years (52 issues)	$75.00	$60.00 (US)
overseas one year	$80.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m. (8 business days before publication date); classified advertising:Wednesday, 8:30 a.m. (8 business days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: ccsubscrip@aol.com, advertising: ccadpromo@aol.com

PRINTED IN CANADA

Sports

U.S. Open champ golfs for Jesus

PINEHURST, N.C. (Religion Today) – Payne Stewart was virtually speechless after winning his second U.S. Open, but he found the words to praise God for both his victory and his faith. "I've got to give thanks to the Lord for giving me the ability to believe in myself. Without that peace that I have in my heart, I wouldn't be sitting here in front of you right now," he told journalists after his victory on North Carolina's famed Pinehurst No. 2 course. "All I wanted to do was give myself a chance" to win, he said. Stewart was runner-up in last year's tournament.

The golfer known for wearing knickers also wore a WWJD (What would Jesus do?) bracelet. Stewart's four days of solid play kept him on the leader board throughout the 99th U.S. Open, but a steel-nerved 15-foot putt for par on the 18th hole kept him one stroke under Phil Mickelson.

The 42-year-old golfer attributed his increased capacity to deal with difficult situations to his religious convictions.

"I am proud of the fact that my faith in God is so much stronger and I'm so much more at peace with myself than I've ever been in my life." He described his faith as "leaps and bounds" beyond where it was last year. "And that gave me the strength to...believe in myself and get the job done. The Lord's given me the ability that he wants me to use so I can stand up here and give him the praise."

25

CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000

THANK YOU FOR SUPPORTING THE CCEF!

Promoting Christian Education across Canada funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada since 1975.

Help us publish them.

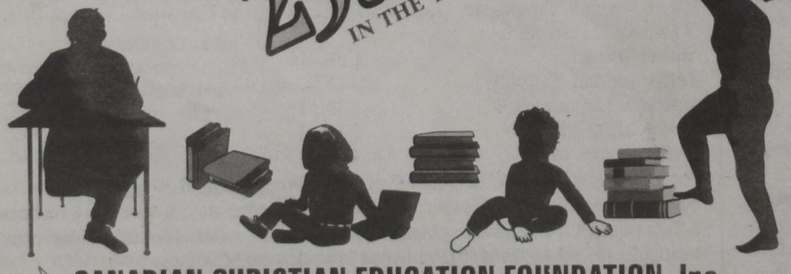
SEE YOU AT
HAMILTON PLACE
FRIDAY
OCTOBER 20, 2000
AT OUR
CELEBRATIONS WITH
A MASS CHOIR OF
CHILDREN
YOUNG PEOPLE
COLLEGE STUDENTS
PERFORMING
TOGETHER
KEEP THIS DATE OPEN

A free offering will be taken during the program

READERS ARE LEADERS
CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.
CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000

STEPPING
TOGETHER INTO THE
FUTURE WITH
STUDENTS AND
CHRISTIAN SCHOOLS.
YOUR GIFT IS
APPRECIATED BY
THOUSANDS OF
STUDENTS AND
TEACHERS EVERY
TIME THEY OPEN A
CHRISTIAN
TEXTBOOK.

Contributions are tax deductible
Registered Charity No. 0455097-23

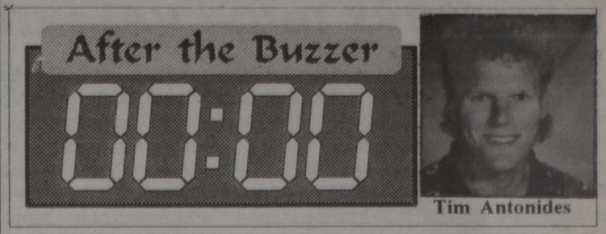


CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.

For more information contact our Executive Director:

Fred R. Vander Velde
2621 Cavendish Drive,
Burlington, Ontario L7P 3W6
Tel: (905) 336-5619
Fax: (905) 336-2376

FOUNDED 1975



Tim Antonides

Fitness freaks

I hate exercising. I love sports, but I hate exercising. Jogging, sit-ups, skipping – there seems to be an endless list of mundane, repetitive chores designed to tune up the body and bore you to tears at the same time. I'd rather chase a rubber puck around with a stick, or bounce a ball on a wooden court.

I admire people who "work out" on a regular basis, though. I have a buddy who not only quit smoking and drinking, he now gets up *every* morning at 6:00 and lifts weights for an hour. After a hard day at work, my wife often drags herself to the club to do weights or get into an aerobics session. No matter how tired she is, she can still motivate herself to work out. I tip my hat to these people.

Trendy Wendy

It's hard not to reserve a measure of scorn, however, for a particular brand of exercise enthusiast. Let's call them "fitness fad freaks." These exercise junkies are all over the place. They hate exercise (just like me), yet they're constantly on the prowl for a new, cool way of getting in shape that won't hurt or take up a lot of time.

They pan the Home Shopping Channel for gadgets that allow you to exercise in the comfort of your own home or office for as little as five minutes a day. They join trendy fitness clubs (with trendy prices), use those facilities four or five times a year, and spend $40 for a pair of the club's "training shorts." The club's logo is, of course, emblazoned on the front (they're generous enough to allow you to advertise their name). The latest "cool thing" is something called Tae-Bo – a mixture of martial arts and aerobics. Everybody who's anybody is doing it: Shaquille O'Neal, Sinbad and maybe even Bill Clinton!

Pound foolish

It's unfortunate, but physical fitness has gone Hollywood. A lot of it is about being cool and fitting the trends. It's got the Hollywood formula too: if you throw enough money at something, it's bound to succeed. Amid all the hype and neon, it's like you almost get in shape accidentally.

OK, OK, don't get too excited. If you belong to Fitness World or you wear a Gator's Gym shirt, or you have an "abdomenizer," I'm not slamming you. What deserves criticism is the mentality that physical fitness means blindly following media-dictated trends and tossing money around because everyone's doing it. Getting in shape requires hard work and sweat. There's no way around it. There's nothing wrong with getting involved in things that make it more enjoyable. But let's not do it because our culture tells us we're supposed to.

In Reformed circles we're good at tossing around the word *stewardship*. Yet so many of us waste precious hours and dollars on things that aren't what they're cracked up to be. Instead of listening to an infinite barrage of promises to make us thinner, "cooler" and more successful, we might want to consider just what the goal of physical fitness is.

If it is to feel good (physically and mentally) and to care for our bodies as creations of our God, then so be it. Buying a Stair Master can certainly help us do this. If the goal, however, is to glorify ourselves or to boost our self-esteem by fitting into some sort of societally declared lifestyle mould, the time and money spent on fitness becomes an idolatrous exercise in futility.

Tim Antonides teaches Grade 5 at Surrey Christian School, Surrey, B.C.

Documentary review

From behind a dark glass into the light

Marian Van Til

Behind the Glass Door: Hannah's Story

Produced by Karen Pascal and Windborne Productions, in association with Vision TV.

Hannah and her mom, Karen.

When Vision TV first broadcast in November of last year this documentary about Hannah, a girl with autism, the response was immediate and gratifying. From all over Canada viewers wrote, called and e-mailed Canada's only religious network. "I have watched a lot of things on autism but never had one hit so close to home." "I found it very well produced and thought it would be of help to my cousin's family." "This program showed what can be accomplished ... even with a child as severely autistic as Hannah." On the evening the program aired during prime time, Vision's audience was triple what it normally is on that day in that time period, says Vision's head of programming and development, Peter Flemington.

Now Karen Pascal, Windborne and Vision are looking for a much broader audience. And they're going to get it: they've just gotten word that the U.S.'s Public Broadcasting System (PBS) is going to play it this fall. That means that between a new Vision TV showing in Canada on August 17 (9 p.m. EDT/PDT) and PBS broadcasts, most television homes in North America will have the potential to see this poignant documentary.

"*My brain-damaged nervous system imprisoned me. It was as if a sliding glass door separated me from the world of love and human understanding.* Temple Grandin, recovered autistic." That's how we're led into this powerful story. Even if autism has never touched you in any way, you will not want to miss Vision TV's rebroadcast or the PBS broadcast in your area this fall.

We see very quickly what an apt description Ms. Grandin's statement is. *Behind the Glass Door* follows Karen and Gary Shepherd for nearly three years through a virtual hell, beginning when their daughter Hannah was four-and-a-half years old.

'I mourned her as dead'

Though she didn't walk or talk when other children did, Hannah was from the start an attractive, normal-looking child. But locked in her own world with no means to communicate, she was a profoundly unhappy little girl. Screaming was the only "communication" she could engage in. For two years the Shepherds, who have three other daughters, got no more than four hours of sleep a night. Yet they doggedly persevered in loving this child who showed them no love. Were it not for their Christian faith, they explain, "we wouldn't be here."

Dealing with Hannah meant finally letting go of all the dreams parents have for each of their children. Said Karen, "I sat down at the kitchen table and I mourned her as dead. Until I got rid of all my expectations about what would be for Hannah, only then could I start to have hope, true hope, for what *would* be for her, whatever that would be."

With that new picture, and new resolve the Shepherds pursued a path looking for help. But they had extreme difficulty in simply getting a diagnosis for Hannah, without which they couldn't think about, much less provide, the treatment she would need. In fact, much of the medical community let them down. Karen and her mother became their own researchers, and read and read on the topic. When it became clear that help was not really available for a severely autistic like Hannah, Karen Shepherd stepped out on her own.

She had come across a one-on-one treatment referred to as ABA: applied behavioral analysis. It required a heavy burden perseverence, patience, selflessness – and faith – under which most people would have collapsed. But not Karen Shepherd, nor the three women Karen and Gary trained and hired to work with Hannah.

The first major victory was getting Hannah to simply *look at* the person attempting to talk to her. From the outside, each victory seems tiny and very hard-won. But Hannah was gradually, oh so gradually changing, learning to communicate, and then, to act appropriately with others, the latter still an ongoing battle. Hannah has now been in normal public school classrooms (albeit with her own educational assistant) for a couple of years.

Describing this story is nothing to seeing the Shepherds and the others in Hannah's life tell it. Gary Shepherd is a colleague of the documentary's producer/director, Karen Pascal. Upon hearing Gary talk of Hannah, Pascal knew she must document their remarkable story. And she was helped by the fact that Gary, being "in the business," had been filming Hannah virtually since birth. Pascal works with the "less is more" philosophy, to remarkable effect. She lets the pictures – and Karen Shepherd, mostly – tell the story, with only a few, necessary comments by a narrator.

There's a connection here for Christian Reformed Church members. They can be proud of the fact that the CRC Disability Concerns Office, at the instigation of the now retired executive secretary of the Canadian Council of CRCs Arie Van Eek, provided funding for this venture. "Early on, they made a commitment that helped get this [film] made," says Pascal. Having also worked with the CRC in Canada in producing a four-part television series (also shown on Vision) called *Who is My Neighbor?*, about understanding our responsibility to the poor, Pascal speaks highly of what she sees as the Christian Reformed Church's sense of biblical justice, and of the CRC leaders in Canada with whom she has worked.

The church's funding provided for *Behind the Glass Door* – a $5000 grant, half of which came from the CRC in the U.S. and half from Canada – gives the church the right to distribute the program on VHS in home-video format. "I don't know if they've made use of that right yet," says Pascal. "But they should. I hope they do."

We hope so too. It would be both a powerful instructional tool for church members and all who see it, and a compelling and overt witness to the gospel.

PHOTOS: WINDBORNE PRODUCTIONS

Hannah and her Grade One teacher.

Church

Micmac New Testament emerges after 28 long years of work

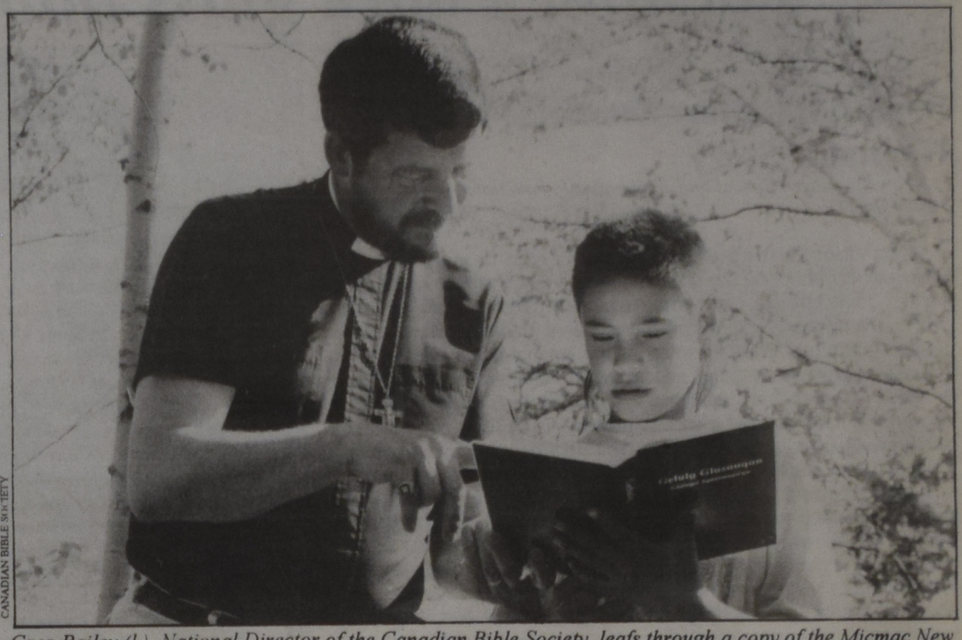
TORONTO (Canadian Bible Society) – Members of the Micmac tribe recently gathered at Listuguj in the Gaspé Peninsula to celebrate the launch of the New Testament in the Mi'gmewei language. The translation, which took almost three decades to complete, is the fruit of a partnership between the Micmac people, the Canadian Bible Society and Wycliffe Bible Translators.

Community elders and members of the translation team read in Micmac from the New Testament and offered prayers. Greg Bailey, national director of the Canadian Bible Society asked God to empower his Word among the Micmac people making it's message "straight as an arrow."

Pierre Therrien, head of the society's Quebec office, proudly displayed to the assembled guests the burgundy colored New Testament with its stylistic border of golden fiddleheads. He prayed that God would bless those who had spent so much of their lives translating the work, and that the Micmac people will take pride in what they accomplished.

Hart Wiens, head of the Bible Society's Kitchener, Ontario, Scripture Translation Office, thanked Micmac co-translator, Marion Wilmot, and Wycliffe translators Watson and Marilyn Williams, for dedicating 28 years of their lives to this "labor of love."

About 11,000 Micmacs live in the Maritime provinces and Quebec. Of those, 6,000 still speak Micmac, which is part of the Algonquian family of languages. Mi'gmewei (Micmac) is just one of a number of native languages currently being translated by the Canadian Bible Society. Translation teams across Canada are working on language projects which include Eastern Cree, Western Cree, Inuktitut, Dogrib and others.



Greg Bailey (l.), National Director of the Canadian Bible Society, leafs through a copy of the Micmac New Testament with Christopher Wilmot, grandson of Micmac Bible co-translator Marion Wilmot.

Respected head of English Catholic Church succumbs to cancer

WESTMINSTER, Eng. (Religion Today) – Catholic, Methodist, Baptist, Free Church, Reformed and Anglican representatives lauded the work of the late head of the Roman Catholic Church in England and Wales upon his death on June 17. Cardinal Basil Hume, the Archbishop of Westminster, died after a lengthy hospitalization for cancer. Earlier this month Queen Elizabeth II awarded Hume the Order of Merit and will remember the cardinal "for his outstanding contribution to the life of this country."

Pope John Paul II described Hume as "a shepherd of great spiritual and moral character, of sensitive and unflinching ecumenical commitment, and firm leadership in helping people of all beliefs to face the challenges of the last part of this difficult century." William Oddie of the *Catholic Herald* credited Hume with bringing the faith "back into the mainstream" of English life "after 400 years of distinct anti-Catholic feeling."

London's *Daily Telegraph* said the cardinal had become widely accepted as the most prominent spiritual leader in the country. "We have lost a wise and transparently honest figure, one who made a significant and lasting contribution to all our lives," said Archbishop Michael Bowen, vice president of the Catholic Bishops' Conference of England and Wales, which the cardinal led.

Hume most often was praised for his contributions to the cause of ecumenism. "Within the Christian community he was one of the leading forces driving forward the movement to bring British Christians closer to each other in mutual understanding and respect," said a statement from the United Reformed Church.

'Unaffected holiness'

"He set the tone which shaped an ethos which bound Catholics with fellow Christians of other traditions in ever-closer fellowship. Even so, and quite paradoxically, there was an unreformed Catholic supremacist lurking somewhere within him too," said Leslie Griffiths, superintendent minister of Wesley's Chapel, London. As a Benedictine monk, "he was always drawing on a very deep vein of Christian spirituality," David Coffey, Baptist general secretary, said.

But Hume's personality and gentleness also made him popular. Bill Snelson, general secretary of the ecumenical body Churches Together in England, which Hume co-headed, remembered the cardinal tossing a Frisbee with youth at the 1997 CTE Forum. Watching the cardinal play – "unself-conscious, accessible, affirming" – is "an image of unaffected holiness that will endure," he said.

Hume was rightly esteemed for his leadership in the Catholic Church and his dedication to ecumenism, said Anglican Archbishop of Canterbury George Carey. "But for many ordinary people – Catholics and non-Catholics, believers and nonbelievers – it was his personal qualities, especially his humility and compassion, that gave him a special place in their hearts."

Messianic Jews use 'intelligent' ads to minimize Israeli embarrassment

JERUSALEM (Religion Today) – Messianic Jews are spreading their beliefs in newspaper advertisements. Meno Kalisher, a leader in Jerusalem's Messianic community for more than eight years, recently purchased double-page ads in 14 Hebrew-language newspapers. They feature excerpts from Messianic prophecies in the second, seventh, and ninth chapters of Daniel, as well as a historical timeline and graphic of the statue in King Nebuchadnezzar's dream. Kalisher hopes that a rational presentation featuring biblical facts will make Jews rethink what they've traditionally been taught about the prophet's predictions of the Messiah.

"Jesus, too, would have used every available media that respects the name of God," Kalisher told the magazine *Israel Today*. The ads included a phone number that readers could call to discuss what they read, and a website offered further information. As a result, Kalisher said, the Jerusalem phone centre logged more than 100 calls, and the website recorded 5,550 visitors. Response was slightly less, but more positive, than expected. None of the callers expressed anger over the ads, and Orthodox newspapers did not criticize the effort as they do most Messianic missionary campaigns. The advertisements are a "more neutral and effective" way to evangelize than literature distribution, Kalisher said, since Jews often are embarrassed to accept a New Testament on the street. He estimates that the $23,000 campaign reached approximately one million readers.

Maranatha Homes
Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income.

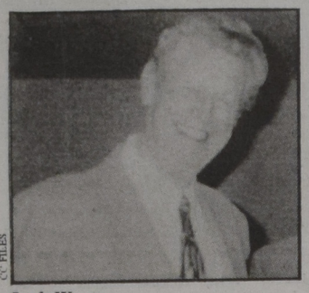
Information from:
Rosanne van der Woerd, 3260 New Street,
Burlington, ON L7N 3L4, Phone: (905) 681-0311

Church

Elderly Canadian evangelist still travelling for Christ

Marian Van Til

ST. CATHARINES, Ont. – "This past May has been the most memorable in my life," says 78-year-old Canadian evangelist and pastor Jack West. West had joined R.W. Schambach for a evangelism crusade in Mexico City from May 3 through 8.



CC FILES

Jack West

West asserts that when they arrived at 4 p.m. for their first 7 o'clock service at the Plaza de Torres – the world's largest bullring, which seats 60,000 people – they were amazed to see some 40,000 people already gathered, willing to wait the three hours for the service to begin.

Schambach's message "met with an enthusiastic response," West reports. "Amazing answers to prayer took place as he prayed for the sick. It was like a page from the Book of Acts."

Veteran evangelist T.L. Osborne from Tulsa, Oklahoma, was also one of the featured speakers, and West himself preached as well. "Never in nearly 53 years in the ministry have I seen such an open-hearted response as [that which] we experienced in Mexico City," he says.

Too persistent to ignore

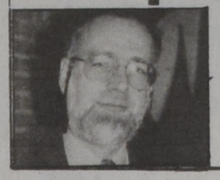
From Mexico, West travelled north to New York City, where he preached on Pentecost Sunday, and on the following Tuesday spoke at Times Square Church where David Wilkerson of *The Cross and the Switchblade* fame is pastor. Wilkerson's church seats 2,000 (along with a recently added 1100-seat overflow area) and conducts three services a Sunday to accommodate its congregation and visitors, West reports.

West has an ongoing friendship with Wilkerson and this was the 13th time in the past four years that the Canadian pastor has preached at Times Square Church, which Wilkerson founded 12 years ago in the heart of Broadway.

West, who was born in a log cabin in Bruce County, Ontario, felt called to evangelism in the early 1940s after a four-year stint in the Canadian army. Initially he was an itinerant evangelist, travelling across Ontario presenting the gospel. He has since then served churches in Hamilton, Ontario, Springfield, Missouri, South Bend, Indiana, and has for some years been based in Goderich, Ont. After attempting to retire in 1994 he "found the urge to preach the gospel too persistent to ignore," and returned to his first love, itinerant evangelism, which has taken him to 30 countries.

Hope or despair?

Chapter & Verse



• Al Wolters
Mary S. Hulst Antonides

"Though he slay me, yet will I hope in him." (Job 13:15, NIV)

"See, he will kill me; I have no hope." (Job 13:15, NRSV)

This verse is part of Job's reply to the first speech of Zophar, the third of the three "miserable comforters," supposed friends, who came to Job in his distress. But what did Job actually say? According to the NIV, he is here giving a powerful testimony to the believer's confidence that even death cannot separate him from a trustworthy God. But according to the NRSV, Job has abandoned all hope in God, and sees him only as his killer. How can two contemporary versions of the Bible have such flatly contradictory translations of the same verse?

Part of the answer lies in the ambiguity of the first word, which in Hebrew can mean either "if" or "behold." Only the context can tell us which meaning is intended, just as only the context can tell us whether the English word "party" refers to a social get-together or a political organization.

But a larger part of the answer lies in the proper spelling of the Hebrew word *lo* in this sentence. If it is spelled one way (the Hebrew letters *lamed* plus *waw*) it means "in him," and yields the first translation; if it is spelled another way (*lamed* plus *aleph*), it means "no," and yields the second translation.

The difficulty is that the traditional Hebrew text – the one that all translations of the Old Testament are based on – has *both* spellings, one in the body of the text, and one in the margin. It is impossible to tell which one was original.

Ambiguity

Traditionally, both Jewish and Christian interpreters have opted for the former reading because it represents such a magnificent testimony of faith. But more recently exegetes have tended to argue that such a testimony does not really fit what Job is saying in the rest of his reply to Zophar. Consequently, the NIV is an exception among contemporary Bible versions in opting for the traditional interpretation. The Jerusalem Bible, the Good News Bible, and the New Living Translation all agree with the NRSV.

But just when a scholarly consensus seemed about to be reached, the highly respected Job commentator Francis Andersen made a strong argument that the traditional reading does fit the context after all. It seems impossible to be sure how this verse is to be interpreted.

I wonder, though, whether the ambiguity is not part of what the author of Job wanted to convey. Perhaps this line in the poetry of Job is like one of those optical illusions, where you can see (for example) either two faces or a vase. It all depends on the way the viewer construes the visual elements of the picture; both construals make convincing sense of all the elements.

When our faith is strong, we will tend to read Job 13:15 in the first way; when it is weak we will be likely to read it in the second way. Both readings are part of the authentic experience of believers. Like so much of the book of Job, this verse gives legitimacy to both the heights and the depths of Christian experience – to both triumphant faith and anguished protest.

I suspect that the author of this extraordinary biblical book quite deliberately made this line susceptible of two equally plausible interpretations. It is up to us, the readers, whether we can see and embrace the incredible possibility that God may kill us and yet be the faithful God of promise.

Of course, this still leaves biblical translators with a dilemma. Unless we can find an English equivalent which preserves the ambiguity of the Hebrew, we will have to choose one of the exegetical possibilities. For my own part, I agree with the translators of the NIV, who put before the reader the possibility of faith, and relegate to a footnote the other option.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ontario. He was one of the translators of the book of Job for The New Living Bible.

Christian Coalition loses tax-exempt status

WASHINGTON, D.C. (EP) — The Christian Coalition is reorganizing after losing its 10-year battle to win tax-exempt status from the Internal Revenue Service (IRS) in the U.S.

The group will become a for-profit corporation known as the Christian Coalition International. The new group will be able to contribute directly to candidates through a political action committee.

Meanwhile, the Texas chapter of the Christian Coalition, which has already been given tax-exempt status by the IRS, will be renamed Christian Coalition of America, and will broaden its work to include national distribution of candidate voter guides, as well as recruiting and training conservative political activists.

The Christian Coalition sought tax exemption as a 501(c)(4) organization – a social welfare organization that can engage in political activity as long as such activity is not its main purpose. The IRS reportedly rejected the application after determining that certain Christian Coalition activities, including its voter's guides, were too overtly partisan.

Conservatives have charged the IRS with targeting the Christian Coalition and other conservative groups while allowing liberal groups and labor unions to conduct similar activities unchallenged.

The Christian Coalition was founded by Christian broadcaster Pat Robertson after his 1988 presidential campaign, and has become a powerful force in Republican politics. Its influence has waned, however, since Ralph Reed left as executive director following the 1996 elections.

Won't die

Mike Russell, spokesperson for the Christian Coalition, said the group decided to withdraw its application. "After 10 years of fruitless negotiations with the IRS, the Christian Coalition board of directors has decided to withdraw its application for tax-exempt status and create two new separate organizations," he said. But the *St. Petersburg Times* reported June 10 that two former senior officials at the coalition had seen the letter of denial from the IRS and that the organization withdrew its application only after being notified that it would not prevail.

Russell said the denial of tax-exempt status did not mean the death of the organization. "The structural changes have been accompanied by significant personnel changes within the organization to position Christian Coalition of America for its boldest attempt ever undertaken to train and recruit pro-family activists who wish to play a role in statewide legislative battles and in what many believe is the most important election of the century."

But Barry Lynn, executive director of Americans United for Separation of Church and State, predicted that the IRS ruling would make it more difficult for the Christian Coalition to enlist the support of churches to distribute its voter's guides.

On June 13 *Newsweek* reported that Robertson donated $1 million of his own money to the Christian Coalition last year to help the group through a financial crisis. Officials with the organization estimate that the Christian Coalition will owe $300,000 to $400,000 in back taxes due to denial of non-profit status.

Church

CRC synod approves dissolving Pastoral Ministries Board

Marian Van Til

ANCASTER, Ont. – The Christian Reformed Church synod meeting at Redeemer College June 12-17 approved the disbanding of the denomination's Pastoral Ministries Board. The board, under which five of the church's ministries have operated for the last four years, was called "unworkable." The board itself had proposed this solution last month to the denominational Board of Trustees (BOT), which approved it and, in turn, sought – and got – synod's endorsement.

The Pastoral Ministries Board was an umbrella under which five previously standing committees took shelter: Abuse Prevention, Disability Concerns, Chaplaincy, Race Relations and Pastor-Church Relations. Synod's advisory committee cited as a ground for approving the "dissolving" of the committee "the unworkable situation that [at present] exists among the agency personnel."

Synod wanted to make sure, however, that the "integrity of [those five ministries] be maintained and their ministries secured." It spelled this out quite specifically by referring to "the working arrangements of Pastor-Church Relations with the denominational offices; the progress of Chaplaincy Ministries' union with Home Missions, especially in areas of mission, vision and core values; the health of the Race Relations working under the Board of Trustees; the clear direction, mandate and staffing of the Abuse Prevention [office]; the advocacy direction of Disability Concerns; and the continuance of the dialogue with the Canadian Ministries Board concerning these relationships."

MARIAN VAN TIL

Jim Dekker

Much of the discussion of this issue centred on a concern that the offices of the Abuse Prevention and Disability Concerns and their directorships be maintained. This concern arose from a BOT decision in May to re-evaluate these ministries, based on recommendations from the Pastoral Ministries Board that these directorships be phased out by the end of 1999 (see front-page story, CC May 31).

Centralization that works

After word of this reached church members, the BOT received about a dozen written protests, mostly from Canada. Whether precipitated by that response or not, the BOT then decided to conduct a systematic review of these ministries, which the denomination's executive director of ministries, Peter Borgdorff, says has now begun. The review will involve Calvin College's Social Research Center in formulating questions to be sent to the churches to "determine what the churches need from these denominational offices," says Borgdorff.

Some delegates expressed concern that if the BOT determined, based on its review, that the denomination need not provide the help it currently does in these areas, that before synod meets next year, the directors of Abuse Prevention and Disability Concerns, Beth Swagman and James Vander Laan could be gone.

Pastor delegate Jim Dekker (Classis Lake Superior) urged the need to maintain the Abuse Prevention Office as a denominational ministry. "We've only begun to put abuse response teams together," he said. "The impetus came from the denomination. It will pass bad messages on if we close this office. Call it centralization, but it works!"

Several delegates wondered about the extent of the authority the BOT has been given [by previous synods] and whether such appointments for directorships are synod's prerogative. Borgdorff acknowledged, regarding the Abuse Prevention Office, that "the mandate and the person [Beth Swagman] were appointed by synod." That was in 1994; since then, the BOT has been given authority by synod to make various decisions which synod used to make. "But now the Board of Trustees can make staffing changes," Borgdorff concluded. And he asserts, based on its mandate, that the Abuse Prevention Office was never meant to deal directly with abuse cases. (That mandate lists 10 functions of the abuse prevention co-ordinator, the second of which is "forming a team with the director of the Pastor-Church Relations Committee to deal with congregations where abuse is discovered in the leadership" – which, it has been argued, allows the co-ordinator's direct knowledge of and involvement in specific abuse cases.)

Referring to the Pastoral Ministries Board recommendation to end Swagman's and Vander Laan's position, Rev. Bert Slofstra of Classis B.C. South-East told synod, "The Pastoral Ministries Board doesn't fully realize what a symbol Beth Swagman is to the church." He made a motion which would have the BOT retain the services of Swagman and Vander Laan "at least until Synod 2000." Other delegates spoke in favor of the motion.

But Borgdorff raised a hypothetical legal issue: if one of these church employees should engage in behavior which would normally require dismissal, the BOT's "hands would be tied," he said. Slofstra responded by saying that his motion would "of course allow for the dismissal of any employee who does something requiring such disciplinary action." He added, "That's just common sense. I think we all know what is meant by this."

Bert Slofstra's brother, Peter, also a pastor (Classis Niagara), told fellow delegates that "there's a need for the Board of Trustees to keep the churches better informed. There's an information gap here."

Delegate John Hoogland (Classis Hudson) also had questions about the implications of disbanding the Pastoral Ministries Board. But his concern was the proposed – and now approved – wedding of the Chaplaincy with Home Missions. Himself a military chaplain for many years, Hoogland asserted that "morale is at rock bottom among the chaplains. There are 94 chaplains that aren't real happy about this shotgun marriage to Home Missions."

Hoogland feels that Home Missions and the Chaplaincy don't have ministries which are compatible enough for such a union. But the advisory committee reporter on this issue, Albert Helder, said that their interviews with agency and office heads indicated that they felt the union would work well, and that their ministries were, indeed, compatible.

Diverse churches in Chile recognize each others' baptism

SANTIAGO, Chile (Religion Today) – Protestant, Roman Catholic and Orthodox leaders in Chile have signed an historic agreement recognizing baptisms performed in each other's churches. Each church will honor all water baptisms "celebrated as a sacrament" in the name of the Father, Son and Holy Spirit, the Latin American and Caribbean News Service has reported.

Baptism is an unbreakable tie that unites Jesus Christ to all Christian in all times and places, a document signed by the leaders says. It recommends that a common format for baptism be established. This is "a step along the way toward the visible unity of the single Body of Christ, so that the world can believe," says the document.

Ten theologians from the churches worked for two years to create the document. Signers included Catholic Archbishop of Santiago Franciso Javier Errazuriz; Sergio Abad, Metropolitan Archbishop of the Orthodox Church; Martin Junge of the Evangelical Lutheran Church; Bishop Neftali Aravena of the Methodist Church; and Jose Flores of the Communion of Brothers Church.

It was also signed by representatives of the Pentecostal Mission, Evangelical Wesleyan, Free Pentecostals and Universal Apostolic Mission churches, the Evangelical Reform, and the Evangelical Corporation of Sendas Antiguas.

New Bible shuns wine, has Jesus turning water into grape juice

GLENSIDE, Pa. (EP) — Jesus was a teetotaler, according to a new translation of the Gospel of John. According to *The Holy Bible: A Purified Translation: The Gospel According to John*, Christ's first miracle was turning water into grape juice, not wine, at the wedding feast in Cana.

In the "purified version," John 2:9 says that the master of the wedding feast "tasted the water that had become grape juice."

About 40,000 copies of the book were distributed in mid-May by the Pennsylvania-based Lorine L. Reynolds Foundation, which plans to translate the entire New Testament. Stephen Reynolds, a member of the American Presbyterian Church, formed the foundation in honor of his late wife, and is the Bible's main translator.

Footnotes in the new translation say that the Greek word usually translated "wine" in John 2 is "neutral as to alcoholic content." The notes also argue that because Proverbs 23:31 forbids the consumption of alcohol, Jesus would not have created alcoholic wine. Reynolds' interpretation of Proverbs 23:31 is hardly universal; virtually all scholars contend that the verse condemns only drinking to excess.

"Jesus would not have broken the law," said Reynolds. In the introduction to Reynolds' translation of John he contends that earlier translations have done harm to Christians by falsely suggesting that the Bible permits the use of alcoholic beverages. "The entire New Testament has now been newly translated by Greek scholars and theologians who felt a call from God to provide a version of God's Word that clearly shows it does not sanction the use of alcoholic drinks or other barriers to the work of the Holy Spirit," the introduction says.

Though Reynolds has a doctorate in Old Testament languages from Princeton University, his translation is clearly wrong, say critics. The Greek word translated as "wine" in John 2:9 is *oinos*. The same word is used in Ephesians 5:18, which says "be not drunk with wine." A different Greek word specifically denotes unfermented wine.

Alcoholism

Alcoholism is no respecter of persons

Jane de Haan

"Why don't they just stop drinking, considering how it's hurting everybody? I mean, if they really loved their family they would stop." That's the simple answer many still provide for "fixing" a drinking problem.

Alcohol is thought of as a social thing, but, in fact, it's a mood-altering drug. Medically defined as a depressant, in small amounts it acts as a stimulant. It loosens people up and makes them more out-going. But when the dosage is increased, it becomes a depressant, it slows down speech, thinking, reflexes and co-ordination. The Bible sees wine (alcohol) as a gift from God. But moderation is required. The Bible calls drunkenness sin.

In liquor advertising we hear about drinking responsibly. It's a good message, but it's incomplete; it doesn't tell us that there are some people who cannot control their drinking. So alcohol is OK in moderation. But is that true for everyone?

Penicillin is a wonderful drug, yet a question always asked when you go into the hospital is: "Are you allergic to penicillin?" That beneficial drug is deadly for some. The same applies to many other drugs, and to bee stings, peanuts, fish, and any number of other foods and substances.

The point is that what's OK for most people creates an allergic reaction in others.

Much research in the last 30 years has shown that, in this same way, some people react badly to alcohol. They undergo an abnormal chemical reaction that results in altered brain cells, which, in turn, create changes in personality, thinking and behavior. Alcoholics have a different brain chemistry than normal drinkers. This difference actually produces a psychological addiction to alcohol.

PRINTMASTER

Just who becomes an alcoholic? They are our doctors, nurses,ministers, fathers, mothers and siblings — and members of our churches.

Disease? Really?

Is alcoholism a sin or a sickness? A disease has certain symptoms, runs a certain course and has a predicted result. We have no problem saying that heart failure and cancer are diseases. And we call AIDS a disease, regardless of whether it was caused by a sinful lifestyle, genetic abnormalities or environment. In each of the diseases listed, assistance, medical or otherwise, needs to be sought.

The medical world, insurance companies (not quick to pay out) and the Christian Reformed Synod of 1986 have accepted alcoholism as a disease. Employment insurance pays sick benefits; provincial insurance pays for detox and treatment centres.

Just who becomes an alcoholic? We've heard about the ones on skidrow who have lost everything – home, family and job. But statistics tell us that they make up only three per cent of the alcoholic population, which raises the question: Who and where are the other 97 per cent? They are our doctors, nurses, teachers, policemen, ministers, office and factory workers, fathers, mothers and siblings – and members of our churches. Alcoholism is no respecter of persons. It doesn't distinguish between rich and poor, educated or illiterate, male or female, Christian or non-Christian.

Yet it is a selective disease. Not everyone who abuses alcohol is automatically an alcoholic. Choosing a lifestyle that consists of drinking too much is sinful behavior. But for alcoholics it's not about choosing. It's about addiction, that strong hold on the person which overrides anything or anyone. The power of addiction cannot be understood unless it has been experienced. "Normal" willpower is inadequate to control that addiction, and the effects of alcohol use further reduce "normal" willpower. There is no doubt that alcoholism causes and results in sinful behavior.

Total invasion

Alcoholism affects all five areas of a person's life: spiritual, emotional, social, intellectual and physical. Human beings are connected to God and to others in a spiritual way. Alcoholism destroys that connection. This is especially difficult for alcoholics who are Christians and are having a spiritual struggle in their relationship to God. They know of God's promises but are unable to feel the assurances of his love. The harder they try to fix this relationship, especially through prayer and Bible reading, the more guilt and rejection they feel.

When it seems God is not hearing them, the feeling that God doesn't love them, that they are bad people, is reaffirmed once again. Christian alcoholics are quite able to function in their church without showing their struggle. They may be quite able to tell others of God's love, but they themselves are unable to accept it. They may well be "pillars" of the church and society, doing very visible, good works; yet no one outside their immediate family would know what goes on in their private lives. Such alcoholics, along with their family members, will work very hard at keeping their drinking problem a secret.

The alcoholic's mental, emotional, social and intellectual life also suffers. They experience anxieties, depression, anti-social behavior and loss of motivation. Alcoholics become deceitful, unreliable, suicidal and emotionally disturbed. They feel guilt, shame, anger and remorse. They become judgmental and negative. They heap emotional and verbal abuse on other family members. In some homes there is also physical and/or sexual abuse.

They feel no self-worth. They become experts at lying and putting blame on others for all their problems. Consequently, they become experts at rationalization, because their reality becomes distorted. There is always someone who is making their life miserable. They are convinced that others are responsible for making them turn to alcohol.

It's a killer

It is in the last stage of the disease that the physical health of an alcoholic becomes seriously affected and continued drinking will kill the person, one way or another. Alcoholic deaths may well result from suicides, drowning, fires, head injuries from falling, accidental poisoning from combining alcohol and other drugs, or car crashes. And yet only 14 per cent of deaths caused by alcoholism are actually labelled as such.

The major medical effects of alcohol include heart failure, fatty liver, hepatitis, cirrhosis, gastritis, malnutrition and damage to other vital organs. Some alcoholics die of a "wet brain" – the brain has actually become a kind of mush, and shrivels ups.

Statistics tell us that at least 10 per cent of the North American drinking population are alcoholics. That's one out of every 10 drinkers. One out of every three families has alcohol-related problems, and 25,000-40,000 people die each year because of alcohol-related accidents. Thousands of marriages are destroyed; thousands of children are physically or emotionally abused. Alcoholism is the third leading cause of deaths.

Alcoholism undermines and *See* **NO RESPECTER** *p. 12...*

TIME FOR NEW FURNITURE?

Come and see our beautiful showroom with the European flair!

SCHRÖDER ●●● FURNITURE

... for that special item!

Our "coil" spring furniture has all the support and comfort you need.

Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Alcoholism

Family rules: no talk, no trust, no feel

Jane de Haan

Alcoholism is often called a family disease. Does that mean the whole family is sick? Yes, but they are seldom aware of it. As the alcoholic person becomes more and more ill, very complex and negative personality changes take place.

Shame makes members of the family deny to themselves and to others that there is a problem. Shame make them lie and make excuses to the boss, to relatives, to their friends.

People who live with alcoholism long enough develop personality traits much like the alcoholic. Children of alcoholics often wind up with a co-alcoholic personality and keep those behavior patterns even after they leave home. In homes where there are alcohol problems there is usually little structure or stability. There is no idea what "normal" is.

The children then become the innocent victims of this confused environment. In order to survive they take on one or more of the following roles.

FAMILY HERO – this is the organized, responsible child – the "fixer" in the family. Failing at not being able to make everything well, this child's inner feelings are loaded with failure and low self-esteem.

SCAPEGOAT – this is the defiant, angry child who achieves attention by getting into trouble, which takes the focus off the person with the drinking problem. This child has intense feelings of failure and guilt.

LOST CHILD – this is the passive, withdrawn child, isolated emotionally and physically. This child brings relief to the family by not requiring much attention. This child feels powerless and unemotional.

MASCOT – this child is the clown and appears to be fun-loving and carefree. He or she releases tension through comic behavior, Inside this child has a sense of hysterical terror, does not handle stress very well and is frequently anxious.

Spouse and children become different people. The sober spouse, the ENABLER, is likely to be caught up in the drinking spouse's behavior and much energy is spent on how to, or how not to, deal with this. They become a shame-based family and unknowingly develop three rules they abide by: no talk, no trust, no feel.

Rule #1. No talk. Shame makes members of the family deny to themselves and to others that there is a problem. Shame make them lie and make excuses to the boss, to relatives, to their friends. This family will either become socially isolated or else the sober parent will go frantic trying to keep up a good front making it appear all is well. If a sober spouse is questioned if something is wrong, a standard, contradicting reply is usually given. "No, there's no problem and anyway, I don't want to talk about it."

Rule #2. No trust. Members of the family do not trust that anyone can help them. They've tried everything: arguing, threatening, silent treatment, calm discussions. They've received promises which may have been kept, for a while at least. They've become accommodating, taken on responsibilities for the alcoholic, protecting him or her from upsetting situations, changed their way of doing things, all in the hope that this would stop the alcoholic from drinking. Everything they have tried is ineffective. They have no reason to believe that any one can be of help to them.

Rule #3. No feel. The feelings of the family range from shame to blame, anger to sympathy. There is resentment, guilt, fear, hatred and love. In order to exist in this vicious circle, family members unknowingly create within themselves an emotional distance. They convince themselves that they no longer care. Yet at the same time they do their utmost to cover up, lie, adjust and allow themselves to be manipulated by the alcoholic. They turn off their feelings in order to survive and yet they react to the alcoholic's behavior.

They live in a world of unpredictability, confusion, frustration and guilt. The one minute they may order the alcoholic to leave, yet hours later will be on the phone checking on his or her whereabouts. They may be so angry they wish he or she was dead; yet hours later will be praying that this person arrives home safely. They take on the role of enablers. They are afraid to let the alcoholic be responsible for his or her drinking.

This, of course, allows the alcoholic to continue drinking. Often, in the beginning, there may only be verbal abuse or just a lot of negativism. There may not necessarily be a lot of drinking. The alcoholic may even rarely get drunk. But the change in the alcoholic's personality is reflected in the atmosphere of the home.

Unseen damages

How does the not-so-obvious alcoholic complicate life? He or she acts normal a great deal of the time. He or she seldom screams. There is no physical abuse, no loss of time from work. To the person who doesn't live in the alcoholic home everything appears normal. What outsiders do not see are missed birthdays, sullen silences, long naps in front of the TV, joyless sex, un-nurtured children, irrational criticisms, mood swings and a lot more.

These unseen damages are painfully real and, because this disease is progressive, home life will eventually become worse. Very often families do not admit that a member is an alcoholic until the illness has been critical for about seven years. Then members usually wait two more years before seeking professional help. But negative behavior patterns have been implanted and all family members have been affected. They, as well as the alcoholic, need to work at becoming healthy people.

Imagine for a moment a 10-year-old who lives in a chaotic home, rides around with a drunk parent and has no one to talk to about the terror. Imagine what it's like to have a warm and loving mother when you arrive home from school, but by bedtime all kinds of verbal abuse has been thrown at you. How does a young child deal with being loved one moment and rejected the next?

Who do these children confide in? No one. For it's already been proven that the sober parent is not able to fix the situation. Such children learn to shut out their feelings. But the anger, the hurt, the guilt are there. It's all hidden. *No trust, no talk, no feel.*

All these things are taken with them into adult life and will greatly hinder their ability to form intimate, trusting relationships. Children growing up in an alcoholic home are frequently unaware that alcoholism is a main problem in how they live life.

But armed with information about the effects on family members, being part of a self-help group (ACOA – Adult Children Of Alcoholics – or AL-ANON for spouses) can bring about rewarding changes.

No respecter of persons

... continued from page 11

weakens the alcoholic's ability to cope with the normal problems of living and will, in fact, aggravate existing problems. If there were no existing problems when the alcoholic person first started to drink, it will only be a matter of time before they appear. Alcoholism will create problems related to marriage, family, work, friends and finances. Be assured that if there is an alcohol problem it will need to be dealt with first of all. Because of the alcoholic's distorted sense of reality it will be virtually useless to discuss marital, spiritual or financial problems before the alcoholism is confronted.

Denial is the enemy

There is no cure for alcoholism, but the disease can be brought under control. Ideally, treatment consists of omitting all alcohol, treatment at an alcohol addiction centre and attending AA meetings. The difficulty with these three steps is getting alcoholics to admit that they are powerless over alcohol, that their lives have become unmanageable, that they have a disease – that they need help.

Denial, which is a part of this disease, is the greatest obstacle to treatment. Although a person may actually verbally admit to being an alcoholic, he or she will have great difficulty actually believing it. Usually an alcoholic will have to "hit bottom" before he or she will finally admit to being powerless. But intervention is one tool which can often be effectively used to raise that bottom (see related article, p. 13).

In addition to denial, shame over the stigma of alcoholism being a sin keeps many Christians from admitting this problem and seeking help. Treatment at an alcohol addiction centre is based on education. It is hoped that the alcoholic will truly become aware, admit and accept that he or she is an alcoholic. Then the person will be able to start action on changing his or her lifestyle, feelings, thinking and way of coping with everyday problems.

Attending AA meetings is very important. It is there that alcoholics get support from other alcoholics who are on the road to recovery. AA is a spiritual program; it is a healing program. It supports and helps alcoholics deal with themselves, with others, with life's problems.

The alcoholic needs an influence stronger than the craving for alcohol. AA provides constant awareness and a constant reaffirming, a fellowship that encourages alcoholics to deal with their disease on a day to day basis. Recovering alcoholics know that they may never use alcohol again and should be held accountable if they do.

Jane de Haan is a founder and former co-ordinator of Family Outreach Ontario. She lives in Ancaster, Ont.

COR • MEUM • TIBI • OFFERO • DOMINE
PROMPTE • ET • SINCERE
CALVIN THEOLOGICAL SEMINARY

Invest in the future of your local congregation!

ESTABLISH A NAMED SCHOLARSHIP OR AWARD AT CALVIN THEOLOGICAL SEMINARY TO TRAIN YOUR NEXT MINISTER, YOUTH LEADER, OR MISSIONARY.

Discover perhaps the most edifying gift it is possible to give ....

A named scholarship or award can be funded annually or it can be endowed either during life or at death.

For confidential, no-obligation information, contact
Dr. Richard Eppinga, CFRE, Calvin Seminary
3233 Burton SE, Grand Rapids, MI 49546 USA
616-957-8592 or 800-388-6034 or eppidi@calvin.edu

Alcoholism

The power of an intervention

Albert Dreise and Joan DeVries

It's Monday morning. Bill, on entering the kitchen, says "Honey, you've got to call the boss for me. I can't go in to work today. I've got this terrible migraine."

His wife, Mary, in a flat tone responds, "That's no migraine. That's a hangover."

Raising his voice a little, Bill replies, "Wait a minute here. Are you telling me I was drunk yesterday? Did you see me stagger? Did you hear me slur my words?"

Mary turns to him and spits out, "No, I didn't see you stagger, but then you sat in front of the TV all day; and I didn't hear you slur your words, but then you didn't talk to us yesterday. But you certainly put away a lot of alcohol. It's not a migraine; it's a hangover. And I'm *not* going to call your boss again – ever again. It's your problem. You call him." She folds her arms against her chest.

Without hesitation, without planning, Bill's alcoholic manipulative mind clicks into play. Bill counters, "If I call him, he may not believe me. You know how it's been lately. He may fire me, and then look what you've done. No paycheque. No food on the table. No shelter over our heads.... *Would you do that to the kids?*"

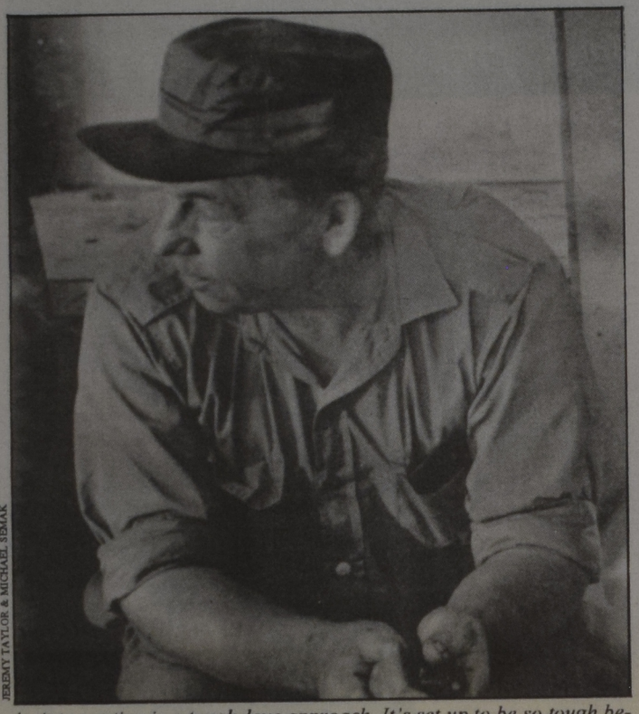
Mary's resolve to call a spade a spade once again flounders. What Bill said isn't right, but it could become true. What if...? And so, deflated, Mary picks up the phone and tells the boss about these terrible headaches that baffle the doctors. Yes, more appointments are scheduled and we hope they get to the bottom of it soon.

All Bill needs to do now is sleep it off; Mary can go back to her accustomed feelings of shame, anger and guilt. Staring out the kitchen window, she starts chewing on a fingernail.

Twelve-year-old Billy walks into the kitchen and asks his mom if she can have his Blue Jays shirt clean so he can wear it to the game that he's going to with Dad that night. Mary tries to prepare him for a possible letdown by explaining that Dad has a migraine and may not be well enough to go. Billy's face contorts as he yells, "Aw, come on, Mom, not again! Anyways, that's not a migraine, it's a hangover!"

Feeling bad for him Mary says, "No dear, he really does have a migraine. His Dad used to have them too. It runs in the family."

Billy rolls his eyes. "Right, Mom. Funny how they seem to be connected to how much he's been drinking. You can fool yourself all you want, but as far as I'm concerned he's got a hangover."



JEREMY TAYLOR & MICHAEL SIMAK

An intervention is a tough-love approach. It's set up to be so tough because, for a variety of reasons, Bill lives in denial of his problem.

Turning to the phone, Billy dials his best friend. "Chad? It looks like I might need a ride to the game tonight. My Dad has a terrible migraine. He's in absolute agony. So I was wondering if...."

I've had enough

Is there any hope for Mary, Bill and their family? Where do they go to say, "Stop! I want to get off the merry-go-round!"?

Well, thank God, there is a successful way out. They don't have to wait until Bill hits bottom. There is a way of "bringing the bottom up." It's called "intervention."

Intervention is a specifically designed method of mirroring the facts and realities of alcoholism to the problem drinker, thereby facilitating the next step in the healing process: the willingness to accept help. Usually that means going into a treatment centre.

An intervention is usually initiated by a family member, an employer or a friend who is detecting more end more evidence that his or her loved one or employee is having a problem with drinking. In the above scenario it's Mary who finally calls Salem or Family Outreach and says, "I've had enough! My husband needs help. Please help us!" Someone will then meet with Mary as soon as possible to hear her story and offer help.

The next step in intervention is that of actually organizing a team of four to eight people who are concerned, willing to be educated and willing to participate. Participants have to be willing to risk the very relationship they are trying to restore for the greater gain of the physical, emotional, and spiritual health of "Bill."

Tough love

An intervention is a tough-love approach. It's set up to be so tough because, for a variety of reasons, Bill lives in denial of his problem. He can't conceive of a life without drinking – it scares him to death. The drink is his emotional crutch. An intervention provides strength in numbers. It requires enough strength to break through Bill's denial. It's often critical to get involvement from the employer to blow open the denial.

Each participant must write out specific, verifiable instances which he or she has witnessed that legitimizes his or her concern. This list becomes a letter written in the first person, and addressed to Bill. Besides presenting facts, the participant also expresses feelings in response to each incident.

For example, Billy may say, "Dad, last year at my baseball tournament I saw you drunk. This made me feel very embarrassed, and I stopped wanting you to come to my games."

Two or more sessions will be taken up with reading these letters out loud to the group of participants. This is often a very painful process for all those present as they uncover the truth for each other. But it is also healing as they continue to break through their own denial. With group feedback these letters are edited and rewritten so that they present only attitudes of love and caring. Accusatory tones, anger, blaming and argumentation have no place in an intervention. Bill must be won over by the truth spoken clearly, but in love.

Careful preparation

The intervention is carefully arranged down to the last details of:

* appointing a leader (preferably a trained person);
* determining the order in which the "team" presents;
* assigning seats in the room;
* roleplaying Bill's possible excuses and outbursts;
* determining consistent and firm responses to Bill's possible excuses.

It is important that the team enter the intervention with two other key reality checks for Bill. One of those is a list of natural consequences Bill will face if he does not agree to enter treatment. For example, Bill's boss, who has already related how Bill's absenteeism is hurting his accounts, will now tell Bill, "I'm sorry, Bill, but the way things are going, your job is on the line. I've already been getting flak from head office. However, if you agree to go to treatment today, we will be able to pay your salary while you're away, and you'll have a job when you come back." These consequences are generally serious and very real; they *will* be followed through.

The other key is that a spot in a treatment facility is available and booked. All other details have been prepared in assumption that Bill is going, and he's going *today*. His suitcase is packed, transportation is arranged, medical records are available, someone is assigned to be with Bill until he leaves, and all other obligations he may have are covered. Bill will have no outside excuses left; everything is taken care of.

The power of surprise

The group effort lends real strength to an intervention. Bill has likely been cunning in handling, for years, the objections of individuals. But it's much more difficult for him to combat a collection of individuals who are all presenting the truth to him.

The power of an intervention lies also in its element of surprise. Bill must be caught unawares, so the team will carefully plan when and where they will confront him. They need to find a time when Bill will be sober but still feeling the ill effects of his last binge.

Intervention never a failure

Even if Bill rejects the help offered and does not go into treatment, he will be changed. Every time he lifts that glass or visits that bar he will remember the intervention events and wonder if perhaps the team was right after all. The nagging self-doubt may drive him to seek help down the road in order to live a life of greater freedom in Christ.

The persons who participated in the intervention will be forever changed too. Bill's family will have made steps from being bound in fear, guilt and shame into persons who can stand up and make some choices. They see that they are no longer aiding Bill's drinking, nor do they need any longer to be bound by his addictive behavior. They will have peace in knowing that, with God's help, they have done all that is humanly possible. Now they can leave Bill in God's hands.

Acknowledgments: We are indebted to Family Outreach Ontario for providing us with anecdotal material.

AOW en BEDRIJFSPENSIOEN
Dutch Retirement Consulting Agency

Als U na 1 januari 1957 bent geëmigreerd heeft U mogelijk recht op **AOW** (pensioen).
Heeft U of Uw partner in Nederland gewerkt, dan heeft U mogelijk recht op **Bedrijfspensioen.** Wenst U hulp, contact:
Dutch Retirement Consulting Agency
P.O. Box 7544, Grand Rapids, MI 49510
...of bel één van de volgende nummers:
(616) 245-9911, (616) 531-4046/res.

Journal of the man

A son of alcoholic parents tells his story

Thomas Lile

October 12, 1981

It is today that I begin the journal. It is, in truth, a selfish project. I sit here alone in the dim light, caring very much that my daughter will someday know the whole story [the author is divorced]. I also care that those people whose paths I will cross in the years to come will know what really happened. It is important that my thoughts, although surely just my own, be considered in the total body of my life's work. In no way do I underestimate the vastness of this undertaking. To go back and purge the memory of its poisons is much like seeking a valued pearl in the garbage.

Perhaps my real motive is to engage in the healing of emotions. The thought of this seems strange and somewhat ironic. After having lived many years, I have spent more time healing from life than actually living it. I am not afraid to die, but I am afraid that I shall never get a chance to truly live.

December 19, 1981

Much as the legendary seer Nostradamus was known to peer off into the future, I often catch my thoughts reeling backwards. I feel as if I am able to see the past so clearly.

Childhood, a time of laughing and foolishness for the fortunate, was not that for me. Instead, my days were full of confusion and shame. The solitary nights were cold, endless wanderings into terror. I remember those evenings well. My sheets became the armor of the timid knight they enclosed. Every minute became an hour while I prayed that I would not be the focus of my parents' attention that night. Screams, yells and all manner of verbal abuse were launched and returned, then faded away to be co-mingled with murky dreams. I ached for soft hands and tender words from my mother, who was able to supply neither.

Riding my bike home each evening, I would excitedly steal a glance into the lighted windows that passed along the way. Trying to get a glimpse of the people inside, I often wondered if they, like I, lived a life of dread. In the years since those childhood days, I have heard the horrors of others..., how some were beaten and then chained to basement stairs, and others were forced to endure hardships too painful to describe. Nothing of such an extreme physical nature was done to me. No, my torture was simply that I did not exist. Told that I "was not wanted," I gritted my teeth and determined in my own mind that I must survive. To do less would allow my owners to have "won."

"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me ..." (Psalm 23:4).

January 4, 1982

When I was a boy, sharing family "secrets" just wasn't the thing to do. Anyway, who would want to reveal that his or her parents, both of them, were drunks? Daddy was a short, heavy man whose rounded shoulders and stooped walk were a product of the cares he never seemed to confront. He was a success in the eyes of many at work, as his 30 years at the local telephone company could surely attest. But at home, with us, he transformed into a tyrant, a king demanding that his subjects fearfully fall in line.

In April of 1960 I came home from a weekend in Vero Beach to find our front yard a virtual parking lot. I knew something had happened. I was eased into a side room and gingerly told that my father had passed away during the night. I remember well the feeling – there was none. He had told me often that I was unwanted, and I had never heard the words "I love you" escape his lips.

In the days and months that would follow, I did come to miss him. For then the full wrath of mother's drunkenness fell directly upon me, and I sought every escape, short of murder, to find relief.

January 19, 1982

Four years elapsed between the sudden death of my father and the discovery of my mother dead in her own bathroom in April of 1964. In that interlude I was an eyewitness to the certainty that there was a "hell," because I lived in it.

Mother was never coherent for even two consecutive days. She would lock herself in her bedroom for hours on end and eventually fall asleep in her own vomit. She would awaken and roam the hallways after midnight, shouting obscenities and waving a huge butcher knife that she had taken from the kitchen.

One of her favorite tricks was to take all the fuses out of the fusebox and hide them so well that even she could not recall their whereabouts. As a result, we would go for days without the ability to run the electricity in the overwhelming heat of 100-degree Florida summers.

As 1964 began, I knew I could not endure the torture much longer. By this time, mother's body had shrunk noticeably, and her hollow stare revealed the years of self-inflicted abuse. Then it ended; and I cried.

Both of my parents died young, much too soon, their internal organs virtually eaten away by relentless excess. These events ended 20 years ago, but they

"Childhood, a time of laughing and foolishness for the fortunate, was not that for me. Instead, my days were full of confusion and shame."

have left a ripple effect on those of us who then stood in the wings. Living with such parents day after day changed my way of seeing everything, which isn't all that bad. After all, is not much of life deciding what you do, and do not, want to be?

I am ever aware of the complete devastation alcohol has visited on my family, going back two generations. It is a serpent dangling the keys of pleasure before the unsuspecting only to exchange them at the last moment for a push into eternal darkness. I have decided that the destruction of men in my family must not be allowed to continue. It has fallen to me to break the yoke of bondage that has sent my fathers to an early grave.

"The Lord is a refuge for the oppressed, a stronghold in times of trouble" (Psalm 9:9).

September 4, 1982

There is no possible way I could tell you how many hours I have sat alone wondering why my life has not worked out the way I had always envisioned it. In the innocence of youth I had dreamed of caring parents, a boyhood cram-packed with fun and laughter, all the food I could eat, and a comfortable home to escape the world. Instead, I was non-existent in the eyes of my mom and dad; I never smiled, and spent meal time scouring for food in roach-infested cupboards.

Of course, from the eyes of an adult, things look very different. If all my dreams had come to pass, I would not be the person that I, in truth, have come to be. It is possible that I could have become spoiled, adopted the nature of a bully, and have had no passion for the small wonders of life. Instead, I hope, I have emerged from brokenness as a new creation, a lover of simple truths, and sealed into a never-ending bond with the Giver of all life!

Who can then say that "bad" things are truly bad? Perhaps, they are merely the door through which we pass on the painful road to fullness of heart. Although some life experiences are difficult to get past, overcoming adversity may become the medicine that, once taken, heals the broken heart.

"The Lord is close to the brokenhearted and saves those who are crushed in spirit" (Psalm 34:18).

"Screams, yells and all manner of verbal abuse were launched and returned, then faded away to be co-mingled with murky dreams."

August 20, 1987

Having lived my younger days as a boy among alcoholics, my own view of parenting has been shaped and honed. The so-called "experts" told me that I would probably turn out just like my mother and father. On hearing that, I decided these experts would have to be wrong. Everything I did, every single decision I made, would be 180 degrees in the opposite direction.

I vowed to myself that I would never be the type of parent my mother and father came to be. I have lived every day in the shadow of that promise to myself, resolving never to make such foolish mistakes with other people's lives. However, my parents unwittingly taught me a valuable lesson. Careers will come and go, possessions rust and burn, but your children are the delight of life itself.

While many have turned their backs on me and walked away, my own child turned toward me and held out her hand. Because of that supreme act of trust, I will spend every cent I have and every moment remaining telling her how very, very honored I am by her faith in me.

Kids want money, they want friends, but more than all other things, they want absolute, unconditional love. Their guts cry out for it. Show it to your kids and they will follow you to the ends of the earth.

Many parents are caught up in a cycle of scolding and finger-pointing. I wanted to get away from all of that. As a boy, the thing I desired above all others was to be accepted. I wanted acceptance when I was good or bad, right or wrong, dirty or clean.

Knowing full well that I would have crossed the oceans to find it, I decided from the beginning to give this gift, unconditional acceptance, to my wonderful daughter as the centerpiece of our relationship. Nothing, absolutely nothing, could replace my love for her. And while I did not possess great material wealth, I could give my love as a legacy of my own terrible childhood when it was denied to me. I have made many mistakes, but this decision became the crown jewel in the helmet known as fatherhood.

"He who fears the Lord has a secure fortress, and for his children it will be a refuge" (Proverbs 14:26).

September 22, 1987

Throughout much of my own life I have so often been made to feel like a stray dog. There were times when I had nothing to eat, no place to sleep and no one to care for me. I have been rejected by my "owners," adopted, and then sent out into the cold again. I roamed the streets and alleys, thinking that one day I might finally find a real home.

Then one day, something wonderful happened. I met a man who said I was no longer an animal to be cast aside. He called me a purebred. He cleaned me up, fed me, and treated me as if he really loved me. It is no wonder that those under his loving care call him Savior.

"But many who are first will be last, and many who are last will be first" (Matthew 19:30).

October 2, 1988

I am continually puzzled by this singular question: Why was *I* rescued? Why did the Father not pick the passenger to my left on the bus? I am not worthy. I am selfish, arrogant, foolish and lazy. My faults stretch as far as the east is from the west. What he sees in me, I do not know.

However, I am aware of this most important fact: Christ loves me and cares for me in a way no one ever has or ever could. It overwhelms me each day to walk the face of this earth and watch as the doors open before my eyes.

His love for me calls for a word bigger than *love* alone could ever express. He is truly the Father I never had. When earthly death comes for me I do not want those who now love me to weep. For I desire to look into my Savior's eyes much closer than I ever have before.

He is known to many as the Beginning and the End. Indeed, he is the Alpha and Omega. He is the gentleness of every breeze, the blue of every sky, the melody of every song. He is the sweetness of every smile, the warmth of every fire, the hunger of every heart. He is everything to me.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

November 16, 1990

My pen has not noted a word for many months. I suppose my life has settled into such a level of inertia that I have had little or nothing new to say. That is good. The angry young man has grown older and mellows more with each passing hour.

However, there is not a day that lapses into night when I do not ask the Lord to sit with me in the cool of the evening. There, by the light of the stars which he placed in the heavens, I speak my mind to him. "Would you give me another chance? Would you let me go back and start all over again?" My shoulders slump. It must be very difficult, I think, to give another car to a hit and run driver. I have made so many mistakes throughout my lifetime. Have I been carried this far only to die in silence?

"I will repay you for the years the locusts have eaten.... You will have plenty to eat, until you are full, and you will praise the name of the Lord your God, who has worked wonders for you; never again will my people be shamed" (Joel 2:25a, 26).

November 2, 1994

It is clear to me that all of us struggle with the issue of our own self-worth. Every morning we stare into the mirror and question the value of the person we see there in front of us.

Many people I have known have tried to inflate their self-esteem through acts of great charity and human kindness. Others have been driven to athletic heights and found themselves adored by many. And some poor souls have given up early and succumbed to poisons, foreign to the human body.

I am only sad that it takes an old man to feel as if he finally knows the truth. For completeness will not be found in this place or that place. It is found by finding *your* place in the heart of the Son of God.

"Jesus answered,'I am the way and the truth and the life. No one comes to the Father except through me'" (John 14:6).

Thomas Lile is a tennis instructor who lives in Jacksonville, Florida.

Alcoholism

Christian faith provides release from alcoholic bondage

Christine Clarke

My name is Christine, and I'm an alcoholic.

By the grace of God, I have not felt it necessary to pick up a drink in three years, two months and 17 days. I have been given the gift of a new life. A life with choices, and promises and beautiful souls to share it with. This is my story.

Growing up, I was very shy and insecure. I never felt as though I fit in. I felt different from everyone, even in my own home. I was 14 years old the first time I got drunk. I was at a friend's house, and someone brought out a mickey of rum. I had one drink of rum and coke, and proceeded to drink the remainder of the bottle myself. It felt completely natural. I had found a cure for my feelings of awkwardness and insecurity. Something to fill the void I felt deep inside me.

Alcohol immediately gave me sense of being "part of." I felt popular, able to flirt with the boys, and as funny as they come. I could not remember much of that night when I woke up the next morning, terribly hung-over and in trouble with my mom. I was not concerned. I had a wonderful sense of elation over finding something which made me feel like nothing else could – a different person.

When I was 19, I moved out on my own. I was working full time and enjoyed the freedom of being able to drink what, when and where I wanted. Many an evening I went to bed and woke up the next day wondering how I got there. I rarely remembered. Blackouts are common among alcoholics, and I had them from Day 1. I assumed everyone experiences this. Apparently they don't.

PRINTMASTER PHOTO

"It felt completely natural. I had found a cure for my feelings of awkwardness and insecurity."

By the time I was 22, I had to drink at least a mickey of Vodka a day to feel normal. Alcohol became a part of me. Without it I could not function in social situations. I felt I was more fun, more interesting and more attractive after a couple of drinks. When I was sober, I began to hate myself. It was as though I were two people. When I drank I didn't have to be the person I despised so much. I could be someone entirely different.

Alcohol is a fickle friend

Alcoholism is a debilitating, slow, insidious disease. I realized I drank more than the average person, but I wasn't concerned. I felt justified due to the unfair hand life had dealt me. I had a belief in God, but I did not feel connected to him. God, to me, was someone you asked to get you out of situations when you were in trouble. That was it. I knew he wouldn't help me anyway. I believed I was too "bad" a person. I didn't know how to live without alcohol, and I didn't care to. Alcohol was my best friend, my constant, reliable companion.

In 1995 that friend turned on me. I was drinking at least 26 ounces of hard liquor a day. Without it my hands trembled and my heart raced. I was able to carry on at work without raising too many eyebrows, but I don't know how. By this time I was drinking my alcohol straight. I didn't eat regularly, and on a number of occasions I woke up at the hospital with yet another bout of alcohol poisoning and no memory of the night before.

Doctors would ask me if I realized I had a problem, and I would simply say that I had gone overboard the night before and that it wouldn't happen again. I was sincere at the time. Every time I would wake up in that condition I'd promise myself "never again." I meant well, but I am an alcoholic. I could not stop. Alcoholism is a physical, mental and spiritual disease. Without alcohol I was empty.

Anger and alibis

On May 11, 1995, I ended up in the hospital once more. By now I was getting violent when I drank, to others as well as to myself. I harbored deep anger inside me, and alcohol allowed me to express it. I would physically attack anyone who got in my way. I eventually met my match. The doctor who treated me that night wasn't accepting my "Sorry, I guess I went overboard last night" excuse. He admitted me and sent me up to the psychiatric floor, where I would stay for the next three-and-a-half months. Alcohol took me down that road. Once my friend, it now drove me to a place in my soul I'm sure closely resembles hell. I was 25 years old.

A choice

I wish I could put into words what happened on August 20, 1995. It was as though God himself spoke to me, and I was finally able to listen. I had left the hospital a couple days earlier, and I was staying in a hotel where I knew I could drink, be alone and figure out what to do next. It was an indescribably lonely place. I was sure of what I suspected all along – I *was* different, and not even the doctors in the psych ward could help me. I couldn't fit in even there.

My mother has since told me that during the time I was in the hospital she was simply waiting for a phone call from the doctor telling her that I was dead, either intentionally or by accident. I was waiting for the same thing. For some reason, I called my mom that day. I asked her to pick me up from the hotel. I didn't know why, but it felt right.

As I waited for her, very vivid images began to materialize in my mind. I saw every "bad" incident in my life over the last 10 years or so, and I saw that alcohol had been involved in virtually every one. It was truly a moment of clarity. I

Do Alcoholics Need Unconditional Love?

Inquire about our philosophy, learn about our vision, and share in the ministry. ***Help, hope, healing are happening!***

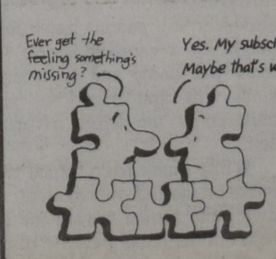
Family Outreach Ontario

Volunteer groups who minister to families with dysfunctions due to chemical dependencies are *prepared and active* in many localities in southern Ontario. If you have been touched by alcoholism or have a deep willingness to help others who are afflicted by this disease, **please join us.**

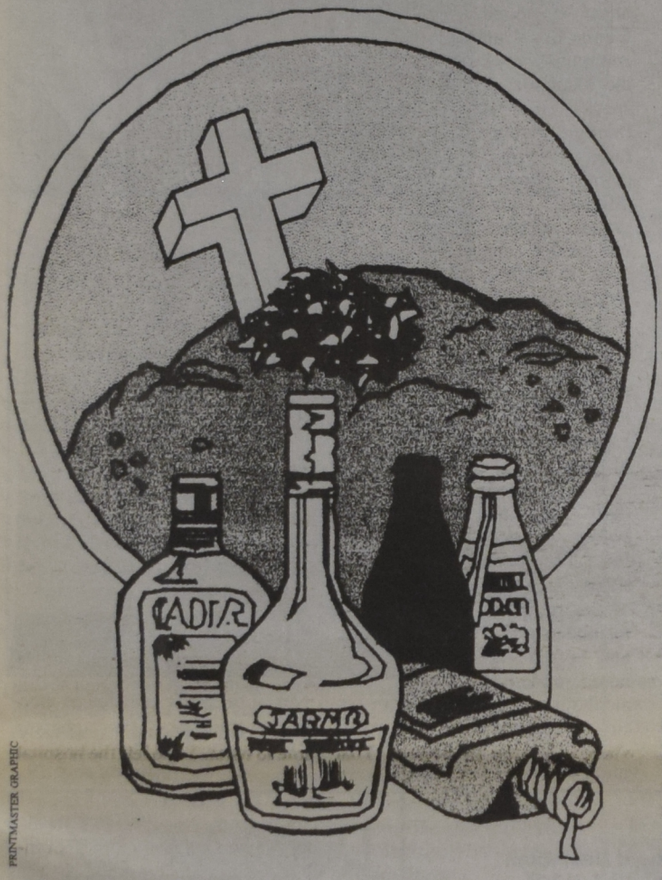
Starter kits are available for new groups.

Be sure to attend our annual spring conference.

Rick Jongejan, Coordinator
phone 905-563-1DAY (1329)
http://www.vaxxine.com/family


Ever get the feeling something's missing?
Yes. My subscription to Christian Courier expired. Maybe that's why I feel so disconnected.

"Hey! There's hope!
1-800-969-4838
Call right now!"



PRINTMASTER GRAPHICS

I don't crave alcohol today. God has removed the obsession from me.

cried that day like I have never cried before. I had hit bottom, and I became willing to change. I was given a choice, and I know that had I not grabbed that moment of opportunity, I would most likely not be here today. God allowed me to see, and I knew that unless I made a decision right then, I would die.

From despair to 12 steps

That very evening I went to my first 12-step meeting. I have not picked up a drink or any kind of drug since that day. I went into that meeting completely empty, beaten and scared. Through God, my meetings, and the wonderful people in my life, I am able to have serenity today. I have choices and tools to deal with life, no matter what the situation is. If I am angry, resentful, emotional, I have ways of coping. The hole inside of me has been filled with a beautiful gift.

I don't crave alcohol today. God has removed the obsession from me. Today the challenges I have come when I am resisting change, not accepting someone or something, and when I get in my own way. I ask for help every morning, and I give thanks every night. I feel safe, and as long as I turn things over to God, I know all will be taken care of. My life is no longer my own. It belongs to God, and all I have to do is the very best I can with what's put in front of me that day.

Suffering a painful loss

But there have been rough times in sobriety, too. Last Christmas I suffered a loss which was one of the most painful things I have ever experienced. Drinking never entered my mind, but I became frustrated when the pain I felt wouldn't leave me. I prayed for an answer, and I wrote to God to get the feeling out of me and onto paper, if for no other reason. The pain was removed, but not before I was able to see choices and opportunities in front of me.

I took action, and I made changes in my life. Today the pain of my loss has been replaced by faith – faith that I don't have to question anything that happens, even when I don't understand. I only need to have faith that things are happening for the right reasons, according to God's will.

On July 19, 1998, I became a member of Grace Christian Reformed Church [in Scarborough, Ontario]. I made a profession of faith and I was baptized. For the first time I felt completely connected with God. I know I have been forgiven. When I first became sober I had a lot of guilt remaining from how I had abused myself physically, and how I had hurt the people who loved me. However, if God can forgive me, how can I not forgive myself? It's impossible. I am no longer capable of hating myself.

I don't know why I was saved, or why I was given the chance at a new life. I have known too many people who have died from this disease. It is my responsibility to live life to the very best of my ability, according to God's will as I understand it. I consult God constantly, and I always get answers, generally in ways I don't expect. God speaks volumes through other people – I just have to listen.

My goal is to become the person God wants me to be. I lost that person following my first drink. I have no regrets. I believe that I have travelled the path I was meant to take, for his reasons. I know those experiences will be vital to my future journey. All I have to do is continue to grow and move forward.

Life has a way of seeming unfair at times. I don't know why children die, why murderers go free, or why good people suffer without reason. I don't understand much of what goes on in this world, but I can accept it. Life on life's terms. I am able to find comfort in my 12-step program, in prayer, in faith, confidence and trust in a Power so much greater than myself. For that I am truly grateful.

Christine Clarke works for a pharmaceutical company and lives in Scarborough, Ont.

Our Son

Our son lies
in the womb of the earth...

waiting to be fleshed
with immortality...

soft, fertile soil
covering his frame

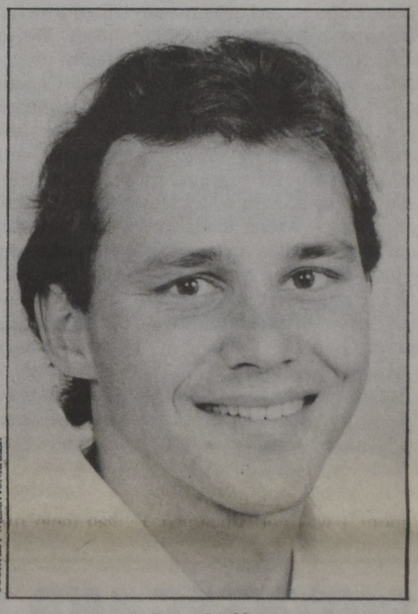
until that Day!

Wilma Jonkheer
Whitby, Ont.

Eh JJ Show promoted positive Christian values

Alan Doerksen

TORONTO – When Jerry Jonkheer began working in secular film and television, he encountered many ethical conflicts with his Christian worldview. So he created his own TV program: the *Eh JJ Show*, which began in 1991 and continued until Jonkheer's death on May 10, 1999.



COURTESY WILMA JONKHEER

Jerry Jonkheer

Jonkheer was only 38 when he died, after suffering from what his mother, Wilma, describes as a serious blood disorder related to leukemia. During his last few months, Jonkheer lived with his parents but continued to produce his show.

Commenting about the program, Wilma Jonkheer says, "Jerry did not shy away from facing certain issues head on." For instance, she says, "he was a pro-lifer." That was reflected in a show this spring which focussed on the prolife issue. Another episode dealt with six-day creation. Jonkheer made a point of expressing his Christian values through his program, says Wilma Jonkheer. "With him, God came first, and he made that come out in the show."

Jonkheer's program began as a series of specials on VISION TV called the *JJ Variety Show*, in 1991. In September, 1995, the *Eh JJ Show* started broadcasting on a weekly basis on VISION TV.

Karen Seto, program sales manager for specialized media sales, worked with Jonkheer. She says, "It was indeed a pleasure working with Jerry; he was a kind, generous and thoughtful person. In the time since his passing, I have spoken on several occasions with his mother, and it is very comforting to know that Jerry was surrounded by such a warm and caring family."

Seto describes the *Eh JJ Show* as promoting a "positive, moral Christian way of life." She quotes Jonkheer as saying, "We wanted to create a high quality and entertaining television show that would depict not how evil *evil* can be, but how good *good* can be." According to Seto, Jonkheer successfully communicated his message to people of all ages.

The program had a variety format, and included music videos, skits, jokes and personal stories. Jonkheer was the producer, director, host, co-writer and actor for his program.

The final episode of Jonkheer's program was a special tribute to him put together by his camera-man, Michael Hanley, reports Wilma Jonkheer. This was shown at his memorial service, which was held at Hebron Christian Reformed Church in Whitby, Ont., on May 15. The final program also aired on VISION TV on May 20, and on The Miracle Channel, in Lethbridge, Alta.

Alcoholism

To your health!

Jack Van Marion

Dying For A Drink: A Pastor and a Physician Talk About Alcoholism.

By Dr. Alexander De Jong and Dr. Martin Doot.
Grand Rapids: William B. Eerdmans Publishing Company and CRC Publications, 1999. $8.00 (US)

Three cheers and a non-alcoholic toast to Alexander De Jong and Martin Doot! They have produced a vintage booklet which is just right for all of us who may be "dying for a drink." Years ago, the Reverend Dr. De Jong was treated for alcoholism by Dr. Martin Doot. Today they come to us with a message of hope – a tonic to recovery and renewed health. If you are dying for a drink, you may be ready for a sip from their tonic. I recommend that we all drink deeply from their small book, *Dying For A Drink*.

Reformed Christians tend to drink to the Kingship of Christ, thus affirming God's good gift of alcoholic beverages pressed from barley, grapes or berries. Confidently we will declare that there is nothing wrong with wine and beer used with moderation and discernment. We are quick to judge as faulty exegesis the conclusion of some Christians who argue that the water turned into wine by Jesus was "not really wine," but some sort of non-alcoholic beverage. "Hail to Christ the King," we say as we raise the cup of biblical, Reformed interpretation, "and hail to all his good gifts – including alcoholic drinks."

I think we should continue to sing the praises of our Creator and thank him for all his good gifts. But I also think we should open our eyes more to the potential harm of God's good gifts when used ignorantly, inappropriately or foolishly.

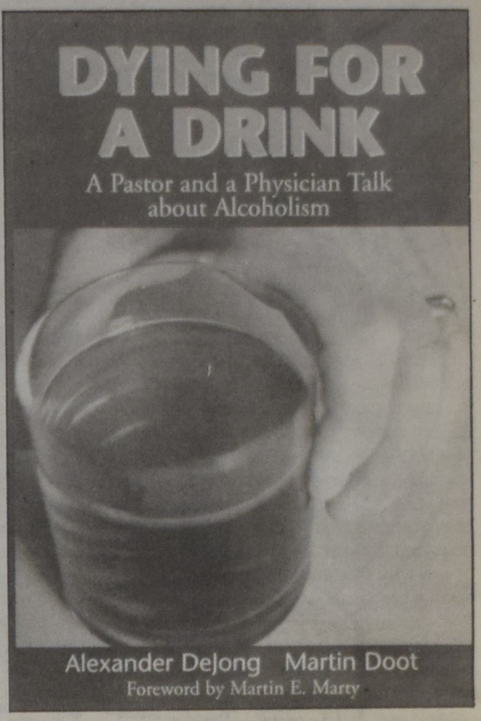
I am thinking of problem drinking, of alcoholism and its devastating effects in our Christian communities. We must stop ignoring the out-of-control drinking habits of some of our sons and daughters. We must begin to reflect more upon the role that we who are parents are modeling to our children.

And we would do well to get rid of our ignorance about alcoholism so that we can become a community of healing for those dying for a drink and drowning in their alcoholism. If Christ's Lordship concerns every square inch of our lives, then the tonic offered by De Jong and Doot deserves to be read and swallowed. *Dying For A Drink* does what strong black coffee does to a hangover: quickens you and helps you face reality. Let me be clear to you: one does not need to be dying for a drink to benefit from this little book. It's written for all of us. To our health.

Here's what I appreciate about *Dying For A Drink*:

a.) ***It's a voice of hope.*** The authors, including Dr. De Jong's wife, Joanne, echo a voice of hope in five, short and clearly written chapters. While detailing fears and destructive behaviors related to problem drinking, the writers provide hope for recovery.

This voice of hope is found within the faith community of the alcoholic. It speaks to us through loving family members, caring doctors, effective programs, supportive groups, and even through a listing of significant resources helping problem drinkers and problem-causing teetotalers alike. I toast this voice of hope.


DYING FOR A DRINK
A Pastor and a Physician Talk about Alcoholism
Alexander DeJong Martin Doot
Foreword by Martin E. Marty

b.) ***It sheds light on the power of alcohol.*** The book sheds much light on the frequently misunderstood and often ignored problem of alcoholism. Pastor De Jong's testimony is revealing; his wife's commentary is touching. But for me, Dr. Doot's insights on how a person becomes addicted to alcohol are stunning. His chapter "A Drugstore in the Brain" is

Continued on page 19...

BUSINESS AND SERVICE DIRECTORY

Richard Haalboom
Q.C., B.A., LL.B.
Barrister Solicitor Notary
7 Duke West, Suite 304,
Kitchener, ON N1H 6N7
Phone: (519) 579-2920; Fax: (519) 576-0471

Digital Art & Graphics
150 Chatham St.
Second Floor
Hamilton, ON
L8P 2B6
For all your printing needs
1 colour to full colour process
flyers, books, catalogues, magazines, etc.
call **Brian Bezemer** at
(905) 528-4088 or 1-800-247-0155

Charles R. Greenham BA, CGA
Certified General Accountant
350 Scott St., Unit #17
St. Catharines, ON L2N 6T4
Bus.: (905) 646-4515;
Res.: (905) 935-3337

TEL: (905) 688-8139
FAX: (905) 685-7651
meshuis@iaw.on.ca
15 CHURCH STREET
P.O. BOX 96
ST. CATHARINES, ON
L2R 6R4
MARK D. ESHUIS, B.A., LL.B
BARRISTER - SOLICITOR - NOTARY PUBLIC
• CRIMINAL LAW
• WILLS AND ESTATES
• REAL ESTATE
• CIVIL LAW

BAKKER ATAMANUK
BARRISTERS & SOLICITORS
Canada Trust House, Second Floor
60 James St., St. Catharines, ON L2R 7J8
Albert J. Bakker
(905) 688-1520

MAGNAVOX-HITACHI-ZENITH SALES & SERVICE
TELEVISION-RADIO-STEREO
ANTENNA INSTALLATION & REPAIRS
GARY VAN DYK
Serving the Niagara area for 30 years.
GRANTHAM TV CENTRE LTD.
391 Vine St., St. Catharines, Ont.
Phone: (905) 934-9952 or (905) 934-9964

ERB Real Estate Ltd., Realtor
Serving the Kitchener-Waterloo area in real estate.
Jake Benjamins
Broker
Res.: (519) 749-1641; Bus.: (519) 885-6190

MERRITT FUNERAL HOME
287 Station St., Smithville, ON L0R 2A0
Serving Families For 4 Generations
Directors: Gove C. Merritt and Thomas C. Merritt
(905) 957-7031

Jerry's Auto Body (Beamsville) Inc.
Serving Beamsville and area since 1969
Complete Collision Repairs • Quality Refinishing
Jerry Gerritsen
Alan Gerritsen
5529 Regional Rd. #81
Beamsville, ON L0R 1B3
Phone/Fax: (905) 563-7702

Serving the CAMBRIDGE, GUELPH and KITCHENER-WATERLOO Areas
Herman Jonker
sales representative
RE/MAX Twin City, Waterloo
Res. 519-570-9465 Bus. 519-885-0200

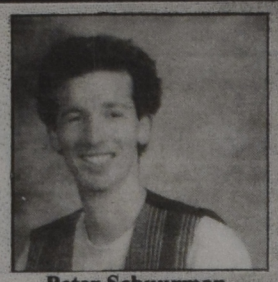
Electric Power Tool Service Saw Blade Sharpening
Supplier of Quality Woodworking Machines
ART'S TOOL SALES & SERVICE Ltd.
10 Nihan Dr.
St. Catharines, ON
L2N 1L1
(905) 646-0728
Aart Van Krimpen
"We service what we sell"

Winter Bookkeeping & Tax Services
Emma Winter
• Full Bookkeeping Services
• Financial Statements
• Tax Return Preparation
• Mass Mailing Services
4184 Mountain St., P.O. Box 844, Beamsville, ON
L0R 1B0
Office: (905) 563-4471 or Home: (905) 563-4681

Glendale Motors
407 Wilson St., Ancaster
Just west of Mohawk on Hwy. #2
We supply propane
Rob Brouwer
Doug Kloet
Shell
(905) 648-4113 **Adrian Kloet (owner)**

CANTATA
Church & Home Organ Consultants
R.R. #1, Otterville, ON N0J 1R0
Phone: (519) 688-3540
Authorized **JOHANNUS** dealer
$8,995 incl. tax.
Ask for the 20-bit digital technology!
Willem Flink

Campus Culture



Peter Schuurman

The 'Church of Me'

I should probably not have been surprised when a colleague of mine told me he had a student come into his office requesting help for a project. Her project was constructing her own personal religion, and she needed a little input from a man of the cloth. Not authoritative advice, just help in finding her own way.

I had a student give me her personal testimony with regards to her travels in religion. "I grew up Catholic," she said, "and I still really like all those rituals. But then I met up with some Mormons, and they had a great choir, so I stuck around with them for a time. Then I met a group who played volleyball during the week, and they were Bahai, so I made friends with them.

"But now," she continued, "I'm taking a break from religion. I sometimes light a candle at home and just meditate on it by myself – until I fall asleep. I call it 'The Church of Me.'"

It's a definite trend. Spirituality is really important to many people because it allows them to pick and choose from any number of traditions they fancy. The old religious code that lays out a list of required beliefs in order to distinguish themselves from others seems confining, exclusive and unnecessary. Everyone is shopping for his or her own self-styled designer faith.

Faithful church-goers are not exempt from this trend, either. Who hasn't let personal tastes in worship become a defining characteristic of his or her faith? Who hasn't gone "church shopping?" We, too, pick and choose within our own tradition.

'Personal' or 'private'?

What about our "personal relationship with Jesus Christ?" On one hand, I understand that this is a declaration made to emphasize that our faith is not a mere biological or cultural inheritance. That it is a relationship and not only a worldview. But on the other hand, couldn't it, too, be a form of "personal religion" – divorced from history and community? What's the difference between personal and private? Isn't that exclusive, too?

Personalized religion rejects history, and let's face it, much of religious history is something we wouldn't want to repeat (if we knew it). Personalized religion rejects the idea of coherence, too – that everything has to fit together without any contradictions. Maybe that's not so bad either, as things like the Incarnation, the Trinity, and the death of Christ in God are paradoxical in many ways.

But this is my concern: to whom is the individual accountable? What if you embrace a lie? How would you know? Who are you worshipping? With whom?

That's why, "for me," I can't encourage much of the personalized religion. I don't feel I could hold up a religion all on my own. That's why I talk about a covenantal religion. I need a confessing community. I need ties to rich, faith-full history. I need someone to keep telling me the old, old story that turns me to God, again, again and again. So I can not just "believe" it, but live in it. With other people. Not by myself.

Peter Schuurman is the Christian Reformed campus chaplain at Brock University, St. Catharines, Ont.

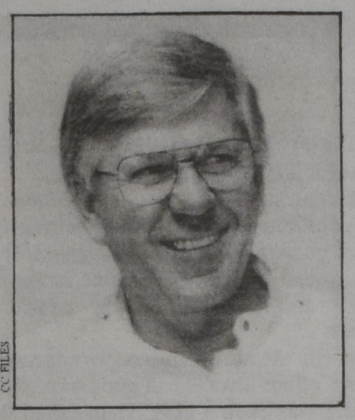
Advertise in our monthly Business Directory for only $25 plus GST.

For our Calendar of Events, please turn to page 27.

Influential Canadian prof retires from Dordt

SIOUX CENTER, Iowa – Reformed scholar and longtime theology and philosophy professor John Vander Stelt has just retired after a 31-year tenure at Dordt College in Sioux Center, Iowa. Vander Stelt was this year's commencement speaker at the college on May 7, and the previous day was honored at a reception. In 1997 Vander Stelt was the recipient of Dordt's John Calvin Award for Excellence in Calvinistic Teaching.

Vander Stelt was born in the Netherlands and immigrated to Canada in 1950. He has degrees from Calvin College and Calvin Theological Seminary in Grand Rapids, Mich., and a doctorate from the Free University of Amsterdam. Also an ordained pastor



CC FILES

John Vander Stelt

in the Christian Reformed Church, Vander Stelt served Bethel CRC in Newmarket, Ontario, from 1965-67. In the following year he was director of development and student affairs at the Institute for Christian Studies (ICS) in Toronto, after which he began teaching at Dordt in September 1968. Since going to Dordt Vander Stelt has preached in more than 100 congregations across Canada and the U.S. and in four additional countries.

Vander Stelt currently serves as the chairperson of the International Association for the Promotion of Christian Higher Education (IAPCHE). In the course of IAPCHE-related activities he has visited 12 countries. He and his wife, Sandra, have four children and seven grandchildren.

Calvin prof studies parenting and religion link

Phil de Haan

GRAND RAPIDS, Mich. – "Religious" people have often been viewed as harsh and unreasonable parents, particularly by those who consider themselves "nonreligious." But a recent study by Calvin College professor of psychology Marjorie Gunnoe suggests that religious parents are good parents who not only hold their children to high standards but also exhibit high levels of warmth toward their children – two behaviors psychologists say help form competent and moral children.

The study, published in the May 1999 *Journal of Early Adolescence*, was conducted and written by Gunnoe at Calvin, E. Mavis Hetherington of the University of Virginia, and David Reiss of George Washington University Medical Center.

The team studied 500 families: parents from various Protestant traditions, Catholics, Mormons, practicing Jews, and some who identified themselves as agnostic or atheist. The researchers used multiple measures, including questionnaries and videotaped problem-solving sessions, in order to measure both "religiosity" and parenting styles. The researchers sought to find out "the extent to which parents make demands on their children and the manner in which parents elicit compliance with those demands."

After accounting for demographic factors that have been previously linked to parenting styles (parental education, family income, etc.), parental religiosity explained additional variances in parenting styles. Religious parents tend to be "authoritative" parents, it was found – they demanded age-appropriated mature behavior from their children while simultaneously fostering children's autonomy in a warm and supportive environment.

"Authoritative parenting" has been linked to positive adolescent behavior and attitudes, including general psychological maturity, reasoning abilities, empathy, altruism, school achievement and a healthy orientation towards work.

"Clearly, religion is shaping a lot of people's parenting," says Gunnoe, "but psychologists have not looked at religion very much. Psychology has traditionally had a pretty negative view of religion – going back to Freud – and it's taken a long time to get past that. It's starting to change."

Gunnoe's area of expertise is child psychology and discipline.

To your health!

... continued from page 18

worth the price of the book twice over.

Using up-to-date scientific research, Doot takes us on a tour inside the brain. He explains how brain chemicals influence our feelings. And he clarifies how alcohol and other drugs override our brain's normal control of feelings. This insight leads us to a better understanding of why we reach out for (and expose ourselves to possible addiction to) alcohol.

We drink because alcohol reduces anxiety and pain, elicits joy and pleasure, and contributes to feelings of well-being. I toast these insights, because they help us understand how even our *responsible* use of alcohol may lead to the illness of alcoholism. No, I did not sneak that word "illness" in here. Alcoholism is a life-threatening, debilitating illness.

Says Dr. Doot: "The net result of these recent and remarkable medical advances is that we now recognize alcoholism as a disease of the brain. The disease is often characterized by specific brain deficiencies underlying the drinking behaviors. We also know that the pleasure patterns imprinted by prolonged, reinforced effects of alcohol on the brain are never lost.

"As a chronic disease, alcoholism is not curable, but it is treatable – and is thus similar to other chronic diseases like diabetes and high blood pressure. Like persons with these well-known disorders, those with alcoholism must be continuously monitored for wellness. Because of the nature of alcohol addiction, alcoholics may experience relapses. These too are treatable" (p. 44).

If responsible Christian parents want to teach their sons and daughters the responsible use of alcoholic beverages, then *Dying For a Drink* should be required reading for kids – and for us who think we can "handle our liquor." Parents who share with their children the insights and information in this short book are practising preventative medicine. Three cheers for the publication of *Dying For A Drink*!

Jack Van Marion is pastor of Providence Christian Reformed Church, Beamsville, Ontario.

Comment

'Soccer is serious, Mary!'

Dear Adrian,

In my old age I am discovering the joy of exercise. Believe me, no one could be more surprised than I am at this development.

I grew up in the time when Christian schools in the States, probably like those in Canada in the early days of immigration, were shoestring operations. There was little money, and no money for "frills" like gyms. Nobody even thought in terms of "physical education." Parents struggled and sacrificed to provide the basics, and I'm afraid in many cases the teachers sacrificed more than anyone.

The basics were good, mind you. But the idea of training or educating the body was quite foreign. Calvin College always had good basketball teams, called the Knights, and there was even a girls' team called the Knighties, if you can believe that! I'm sure by now some feminist has seen to a change in that name. At least I hope so. But there were no facilities; no recognition that physical education ought to be part of Christian education. That has changed by now, although I still hear people complain that there is too much emphasis on building teams rather than on general fitness for everybody.

I think there's more to the story, though. Good Calvinists that we are, I think we tend to value the life of the mind and the spirit over the life of the body. I'm sure I never heard this actually stated, but I think there was the assumption that if we took care of our education and our spiritual life the body would more or less take care of itself, and if it didn't, well, we could look forward to a new body in heaven. There was the sense that the body was simply a container for everything else.

Personally, I have always hated exercising. It's so boring. Furthermore, as a child I spent most of my spare time practising and playing the piano rather than playing with the kids outside. Add to that my basic klutziness in everything other than my fingers, and you have a recipe for a couch potato.

But we live in a condominium complex which has a fairly elaborate recreational facility. For some years now I have enjoyed its Olympic-sized swimming pool. But as aging and stiffening are setting in, I've decided to try something a little more specific. I went for a fitness test and an introduction to the exercise room equipment. And now I'm going faithfully four or five times a week for an hour or so. And I'm beginning to feel the rewards, which makes it easier to keep on. I actually enjoy it.

So, Adrian, are you pumping iron? Or do you just watch soccer games?

Mary

Dear Mary,

"Do I pump iron?" I do! Plus "200 floors" on a step machine and "2000 metres" on a rowing machine. Three times each week at the club connected to our apartment complex. In the summer I bike 100-150 weekly k's in the hills of the Waterloo region. There's one hill which I have called the "Heidelberg Monster." The last 40 uphill metres are agonizing, and I haven't managed it yet this summer (it's early June when I write this). But I will.

Your observations about Calvinist (often unstated) assumptions about "body" feel right to me. My parents didn't stop me from playing pickup boys' soccer on the streets and in the park close by. But when, at age 12, I announced I wanted to join an official soccer club, I ran into resistance. Of course it cost money (club dues and boots). But more serious was their suspicion about playing in a club. They mentioned "rough boys," and "broken bones," but I (still) suspect that playing soccer, or any other sport, simply was not as important as studying, young people's society and serious conversation.

Fortunately, a deacon in our church was a skilled player in a local club, and I got him to put successful pressure on my Dad. But that playing on a soccer team might be a good thing for body *and* soul was a point not even that deacon ever raised. I played about 20 years, in the Netherlands and in Canada, and when I got to be too slow and old and stupid, I turned to refereeing.

Interestingly enough, I can remember my father at just a handful of games, and my mother at only one. Parents then weren't much involved with the sports their children played. Unlike today, children were left free to do a lot of things on their own – play on the streets and in parks, wander all over a city or town, bike everywhere. And so not one of my teammates expected parents to show up and cheer (or jeer).

You've gotten me to reflect on why I've always been physically active. I know that if I let myself go, don't walk and bike and keep my body as limber as I can (it's getting harder), my energy levels go down. I get ornery towards myself and others. My brain turns to mush. When I'm stuck on a piece of writing, or muddled about a topic, a long walk or bike ride will help me sort out confusion and formulate a point of view. I have long known this truth: *Mens sana in corpore sano* ("A sound mind in a sound body").

One more thing. There's no such thing as "just" watching soccer. Or "just" playing it, for that matter. Or why would I still remember all the details of that one blistering goal I scored to tie the game in the last minute when the opposition had already counted the win and my teammates were resigned to yet another loss?

And why can I remember so vividly watching the game between Juventus and the Toronto Blizzard played at Bologna's Stadio Mundiale in Italy, the smoke bombs, the dogs, the police with guns circling the pitch, but also the delicate tactical patterns played out before me, the pinpoint passes, the blistering shots, the stupendous saves?

And why do I still relive that refereeing moment when on a hot August evening, close to 11 o'clock, I awarded a penalty kick in a 1-1 game with 90 seconds to go and the honor of "Greece" and "Italy" at stake in a fourth division Toronto & District amateur game? Soccer is serious, Mary. There's no smell like a dressing room smell after a game. And heaven must be something like a team celebrating a championship or a cup conquest, especially when your team has been the underdog. Soccer is serious, Mary: playing it and watching it.

A pumped up Adrian

Adrian Peetoom is a retired educational editor who lives in Waterloo, Ont. Mary Vander Vennen is a retired therapist who lives in Toronto.

Send your questions to
Peter and Marja
Confidentiality is assured.

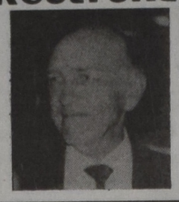
The Bible and Islam
by Rev. Bassam Madany
$5.95 Canada/**$4.95** U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Try our last minute sell offs to
AMSTERDAM
Prices as low as 399.00
Valentine - Insignia Travel
10 Kingsbridge Garden Circle
Mississauga, ON L5R 3K6
905-890-5333 or 1-800-268-6144
London 519-472-2700 or 1-800-265-1141
St. Catharines 905-935-9103

A day in the life...

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



We all know life is not a bowl of cherries. It is a game of dominoes. Or am I the only one who goes to work and finds that before using an implement I have to move another, but it has a flat tire and unfortunately my air compressor needs repairs?

The rows of dominoes intersecting one's life seem to be always there. There need not be anxiety, however, because ultimately it is not me that governs the game. Let me describe last Saturday as an example of a domino day for me.

Life is not a bowl of cherries. It is a game of dominoes.

It had rained Friday night, eliminating the possibility of field work, and so I turned my attention to other things for the next day. I would try to buy a bull in either Ponoka or Rocky Mountain House (RMH). While in the area I would visit my father who is in a nursing home in Red Deer. I would do that on Saturday instead of the following day, Father's Day. I might also be able to attend a church men's breakfast on my way through the city. And for the evening, my wife and I were invited to a friend's 50th birthday party. A whole day of dominoes!

'Balancing' nature

I woke at 5:00 o'clock Saturday morning to the sound of sheep leaving their bed grounds for pasture. I am sensitive to the bleating of the flock because our lambs are frequently being killed by coyotes. Even though a few days ago I shot a coyote coming in for a kill, more lambs were lost on into the week. By 5:15 I was out with my rifle, watching the flock. It wasn't long before two coyotes trotted out from behind the ridge below which I was standing. I ducked down and, hidden by the long grass on a small rise in front of me, I was able to shoot one of the predators. So for the time being "nature" would be "balanced" and I could safely leave for the day.

Making some phone calls I found there was no suitable bull at the farm at Ponoka and the farmer at RMH wouldn't be home until 3:00 p.m. That meant that on the front end of the day, I would have time to take in the breakfast meeting, but at the end of the day, I might not get back for the party.

The speaker at the breakfast was a wise man I have known from Bible school days. His presentation was so impressive that afterwards, on the way out of the city, I stopped to buy paper and pen so I could record what I'd heard before too much escaped me.

Arriving in Red Deer at noon. I found my father's roller coaster health at a low. He was too weak and distracted to visit much, but my sisters were there too and we had a good talk.

Cow philosophy, cow psychology

Then it was time to head out to see the bull. I arrived at the farm at 3:15 p.m. When I stepped out of the truck, I told the farmer, "This could be the fastest sale you've ever made, because I have an appointment at home at 7:30." But we had to talk cow philosophy. And then we looked at the bulls for sale and admired his new (and rare) cherry-red bull. I chose a bull and it took a while to cut it out from the others. I then lined up the truck to the loading chute and did all the paper work so that I could leave immediately after the bull was loaded.

Then the bull broke through the corral railings and we had to start all over again, now with an agitated bull. However, using some cow psychology we got the bull back and loaded, and I was on my way.

I chose the shortest way home, including a back road suggested by the farmer. Unfortunately, at one point I made a wrong turn and lost a good half hour. Part way home, realizing I was going to be really late, I phoned my disappointed wife, who decided to stay home rather than go to the party by herself.

I was home and had the bull unloaded by 10:30. The next morning I was up early checking on things, and wouldn't you know it, the bull was out. I think I'll call him "Domino."

Vern Gleddie owns a (mostly) sheep ranch near Edmonton, Alberta.

"WE STAND BENEATH OUR ROOFS"

DYKSTRA BROS. ROOFING (1992) LTD.

Free Estimates
R.R. #1, Beamsville, ON L0R 1B0
Marty: (905) 563-7374
Chuck: (905) 646-0199
Fax: (905) 563-0301

RATES TO JULY 31, 1999

Ext. fund	RRSP
5.0%	5.25% (approx.)

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

CRC EXTENSION FUND

Fax: (416) 465-6367
Call: (416) 461-1207 evenings or write:
Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

air transat holidays

Amsterdam

Summer & Fall Departures from Toronto

AIR ONLY ROUNDTRIP from $549

BIKE & BOAT IN THE NETHERLANDS

Enjoy biking the beautiful Dutch countryside by day and boating through the Dutch waterways by night. Choose from the Northern or Southern routes and 4, 5 or 8 day tours. Adapted for amateurs and experienced bikers alike!

4-Day/3-Night Tour or 5-Day/4-Night Tour per person starting from $520

8-Day/7-Night Tour per person starting from $1010

ACCOMMODATION

Choose from 11 great hotels centrally located in Amsterdam starting from $54 per person/night

CAMPANILE VOUCHER PROGRAM

Choose from a "Go As You Please" or "Pre-booked" option from our selection of Campanile properties in The Netherlands. $45 per person/night from

TRANSPORTATION

BASIC CAR RENTAL Hertz Mini-car category $39 per day from

Prices are per person, based on roundtrip fares and valid on new bookings only. Accommodation rates are based on double occupancy unless otherwise stated. Transportation taxes, fees, GST (where applicable) and surcharges are additional. All flights on Air Transat. For full terms & conditions refer to Air Transat Holidays 1999/2000 Britain & Europe Buying Guide. Ont Reg #04124996.

ADA REALTY LTD.
2011-137 Ave., Suite 404
Edmonton, AB
T5A 4W2
(403) 473-8149
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

RRSP SOLUTIONS FROM INVESTORS GROUP

WHEN YOU TURN 69 THIS YEAR WHICH WAY WILL YOU TURN WITH YOUR RRSP?

Call Clarence Weima at 1-800-488-9817 to get the proven advice you need to make the right decisions – including planning for inflation and income taxes.
weimac1@investorsgroup.com

Serving all of Southwestern Ontario

Investors Group

"A trade-mark owned by Investors Group Inc. and licensed to its affiliated corporations.

VELLINGA'S TRAVEL
244 Queen Street, Chatham
For Information and Reservations Call Us Today!
519-352-5150 1-800-265-5288

Nose for News

Bert Hielema

WIEBO LUDWIG: Wild Lion. When his lion's den was invaded he did not dare to be a Daniel. Instead, he went back even further in biblical history and assumed the role of a Joab, who did David's dirty work, which also resulted in a death: Uriah's.

There is a parallel here: Wiebo Ludwig is doing our dirty work, fighting the oil companies which have given us a life more luxurious than Solomon ever had. And just as David was punished for his murderous scheme to bed Bathsheba legally, we are being punished for our adultery with the oil companies, the effects of which are becoming more plain everyday.

The evening of the day after the shooting at the Ludwig farm, the entire program of CBC's "The National" was devoted to him and his extended family in northern Alberta. Even the *Globe an Mail* now knows how to spell "Christian Reformed Church" correctly, although I wished that, in line with the CRC's "contemporary testimony" *Our World Belongs to God*, it would stand for Creation-Reforming Church.

With both the U.S. and Canada being called "Christian" nations, the word "Christian" no longer means much, and the adjective "Reformed" has a dated image, I feel. Of course, killing is wrong. But apparently the 16-year-old girl who got killed, and her companions harassed the community at 4 a.m. Sunday morning, shouting obscenities, throwing beer cans and driving a pick-up over the property close to where four Ludwig daughters were sleeping in a tent.

I dreamed about the incident the following night and the next day felt depressed about the affair, because I sense that this incident will signal the end of the Ludwig saga. I must say that I still have some sympathy for this passionate Old Testament warrior – an eye for an eye, a tooth for a tooth – in an age where bare knuckle fights are outdated. Gandhi won India's independence with passive resistance, much more effective and people friendly. A sad ending to a worthy effort.

FROM A PERSONAL WAR to a most impersonal war, even though the long-distance bombing in Serbia from 5000 metres up did not do the trick. The Russians and the diplomats were the ones who settled the Kosovo calamity. Now NATO has a new mission: to keep the Balkans quiet, the Americans in and the Russians appeased. The only way to do this is to make them part of the Western Alliance, because nothing is more dangerous than ignoring a wounded animal.

If the Bear is not included, and ultimately restored to some sort of balance, all efforts to have peace in the Balkans will be in vain. So I make a proposal to Madeleine Albright and the brass in Brussels: change the name of NATO (NAVO in Germany and the Netherlands) to BRATO (BRAVO in Germany and Holland).

The new name would more closely reflect the new European situation and would stand for Balkan Russian Atlantic Treaty Organization. Grounds: now that Kosovo has become NATO's possession, a protectorate for decades to come, NATO's main task lies right in the heart of the Balkans and this should be reflected in its name. And that Russia opened the way through the Serbian minefields and defenses, also should be rewarded. Hence bravo to BRATO.

With 100,000 troops already stationed in the Balkans, mostly from Europe, their defense budgets will increase sharply.

IN THESE NEW TIMES we have "new" wars: the newest are cyberwars, fought in the mysterious innards of computers. Curiously, computers are becoming more like humans (or is it the other way around?): they can become sick when exposed to a virus. In my column last time I mentioned that a lot of information now passes through satellites, and when these fall from the skies (which is possible), the Internet will go with it, as well as Automatic Teller Machines and e- mail. We have progressed (which may not be the right word) from a complete dependency on electricity to an equally exclusive reliance on computers. And strangely enough, computers have a striking resemblance to our physical world, where viruses and pestilence are commonplace.

NOW SOME COMPUTER scientists believe that in the rise of the Internet and the World Wide Web society has struck a deal with the Devil. The analogy is stark: just as sin affects all human beings, through a deal with the Devil, so computers can infect other computers with destructive plagues. Just recently a so-called "worm" crept from one system to another and destroyed its files. All these diseases are a direct outgrowth of the networking that goes on continuously. Ironically, the rapid spread of these computer malfunctions can be traced to the monoculture in programs, with Microsoft dominating the software, the same problem we face in our agriculture, where a few companies supply the seeds for most of the world.

I HAVE LONG FELT that even though wars between Western nations have ceased, we now are engaged in an all-out war against creation, in which the Wiebo Ludwig tragedy is but a skirmish. Typical of our times is a new book called *Lead Us into Temptation*, whose subtitle is: *The Triumph of American Materialism*. In it, author James B. Twitchell, a professor of English, asserts that "buying is one of the central 'meaning-making' acts of the mall-ridden West and advertising and consumerism have replaced religion as 'The gospel of Redemption in the Fallen World of Capitalism." Twitchell writes that "consumption of things and their meanings is how most Western young people cope in a world that science has pretty much bled of traditional meaning."

THIS FITS PERFECTLY in with our warring against creation. As the world heats up, the public goes cold. Even before the summer had officially started, we in the eastern half of North America had already experienced our first heat wave, and are just coming out of a second one.

A French research team has discovered that heat-trapping greenhouse gases are at their highest level in 420,000 years. Don't ask me how they discovered this. At any rate, as the global temperature rises, a new survey found that North Americans – encouraged also by Clinton and Chretien, I should add – seem less concerned than ever about combating the causes of the warmer weather.

It seems that the more we hear and read about this dangerous trend, the more we ignore the warnings. Perhaps the challenges are simply too great. Although the Kyoto agreement is supposed to mend this situation with a reduction of five percent in auto exhausts, in reality we ought to reduce our driving by 60 percent to stabilize our planet's life.

All this points to war: humankind versus God's creation. Last year, more than 300 times as many people were driven from their homes by abnormal weather disasters as were driven from homes by war. Just imagine: 300 million people: five per cent of the world's population: 225 million in China alone. And the cause: not Milosevic, but us carboholic car-owners who would rather crawl in traffic in our SUVs than walk or bike or team up in a carpool or use transit.

A new book has the fitting name: *God's Last Offer*. Ed Ayres, the author, says that it is not just one thing, but a combination of four intertwined "mega-phenomena" that are altering life, the weather, wildlife, water supplies and the growing conditions. They are: (1) the rise of carbon gas emissions; (2) the rate of biological extinctions, now 20,000 per year; (3) unsustainable consumption and (4) exploding human population. The four horsemen. The book starts out with quoting a part of Revelation 7:3: "Hurt not the earth, neither the sea, nor the trees."

ENOUGH DISTURBING NEWS. At least I hope it is as disturbing to you as it is to me. Here is an item that will cheer you up. The Sunday *New York Times* reports that contrary to what people believe, regular folks' food can actually be helpful. When I did my military duty in 1949 we were fed beans and peanut butter. Little did I realize that this monotonous menu was actually good for me.

Peanut butter has mono-unsaturated fatty acids, which lower cholesterol. It is also rich in folates and Vitamin E. A study involving 31,000 Seventh-Day Adventists determined that people who eat peanuts and other nuts five times a week cut their heart disease risks in half.

Beans: they may cause some rumblings in your stomach (and other noises and smells) but all beans are nutritional powerhouses. Half a cup of cooked and drained kidney beans provides 30 per cent of the daily recommended portion for folates and 25 per cent of the fibre.

Tomatoes: rich in lycopene, a powerful antioxidant that fights the degenerative effects of free radicals. According to the *Journal of the National Cancer Institute*, people who eat a lot of tomato-based foods can reduce their risk of developing cancer by 40 per cent.

So there you have it for this week.

Bert Hielema has substantially finished his pit-greenhouse. When it is completely finished, he will show you some pictures and a description. He lives in Tweed, Ont.

Facilities Expansion and Renovation

The Christian Reformed Church is currently anticipating expansion and renovation of the Canada office facilities located at 3475 Mainway, Burlington, Ontario.

The project involves an expansion of 6,000 sq. ft. of pre-engineered building (Butler system), renovation to the existing 9,000 sq. ft. of combined office and warehouse, and related site improvements. Construction is anticipated to be completed by December 1999.

Interested parties are invited to submit a letter of interest by July 21, 1999, to the attention of:

Terry Veldboom
Christian Reformed Church in NA
3475 Mainway, PO Box 5070 STN LCD 1
Burlington, ON L7R 3Y8
ph: 905-336-2920 fax: 905-336-8344
email: veldboot@crcna.org

Classifieds

Classified Rates

As of May 1999:
Note: 7% GST will be added to all prices listed below.

DEADLINE FOR SUBMISSION
Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Wednesday, eight business days prior to publication.

RATES
The cost of advertising space is **$14.00 per column inch (pci) of length**. (All columns are 2 inches wide.) This rate applies to all personal and family announcements as well as all other types of advertising, including multi-column display ads. Clients will be invoiced after publication.

PHOTOS
There is a processing fee of $25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable internet image.

PERSONAL ADS
Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is $35. Ads requesting correspondence with this file are run at $15 per insertion. All correspondence is immediately forwarded unopened.

NEWLYWEDS & NEW PARENTS
We offer a $25 one-year subscription to couples whose wedding is announced in *Christian Courier* AND to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.

SUBMITTING YOUR AD
mail: *Christian Courier*
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
fax: 905-682-8313
email: ccadpromo@aol.com

OTHER INFORMATION
a) *Christian Courier* reserves the right to print classifieds using our usual format.
b) Please provide us with clear copy. *Christian Courier* is not responsible for any errors due to hand written or phoned-in advertisements.

Anniversary

1959 1999
Trenton Ancaster
Ont. Ont.

We are thankful to celebrate Mom and Dad's 40th wedding anniversary on July 25th, D.V.

Psalm 121:1-2

Congratulations, Mom & Dad, Opa & Oma

JOHAN & BETTY VELDHORST
(nee DYKINK)

With love from all of us
Rhea & John (friend)
Georgina & Fred
Mariah
Joanne

Please join us in celebrating at an open house on Saturday, July 24, 1999, from 2-4 p.m. at the Ancaster Christian Reformed Church, Ancaster, Ont.
Home address: 57 Garden Ave., Ancaster, ON L9G 2J6

Anniversaries

Congratulations to Andy and Dina Van Oenen (nee Simmelink) on the occasion of their 50th wedding anniversary!

1944 July 13 1999
Meerkerk Keswick
the Neth. Ont.

1 Timothy 4:4-5

With thankfulness to God we announce the 55th wedding anniversary of our parents, grandparents, and great-grandparents,

DIRK & RIE JONGKIND
(nee KREEFT)

We rejoice with them and pray that God will continue to bless them with joy, love, peace and good health.
With all our love:
Nenke – Toronto
Jake – Grand Valley
Derek, Jason, Carrie
Ernie & Adriana – Mount Albert
Sarina
Martin & Lianne (Brandon, Bethany, Apryl)
Adam – Mount Forest
Amy, Michael
Scott – Keswick
Sonya
Judy & Alan Bennink – St. Catharines
Krista, Heather
Home address: 176 Pleasant Blvd., Keswick, ON L4P 2S4

Church News

New Church Clerk:
Henk Van Tuyl, C.I.M., P. Mgr., Clerk
Mount Hamilton Christian Reformed Church
1141 Upper Wellington St.
Hamilton, ON L9A 3S8
phone: 905-388-7748
fax: 905-318-5662
e-mail: henk_tline@interlynx.net

Obituaries

In the early morning hours of Tuesday, June 8, 1999,

FRANK DEJONG

intrepid builder of the Bayfield, Ontario, windmill FOLMAR, died peacefully at home after a lengthy struggle with cancer. He leaves behind his loving wife Mary deJong and their devoted daughter
Kathleen Turner-Adkin
Grandchildren
Royal, Abra, Danica, Ryan, Shane, Michael, Marlise, Mariah.
Also grieving are Auke & Joanne deJong, five sisters and three brothers in the Netherlands. Frank was predeceased by his two sons, Ronald and Leroy deJong.
Interment was at the Bayfield cemetery following funeral services at the Beattie-Falconer Funeral Homes in Clinton, Ont. Rev. Wieger DeJong officiated.

Opende, Gr. Sarnia
the Neth. Ont.
February 5, 1924 - June 24, 1999

"From sorrow, toil and pain and sin we shall be free! And perfect love and friendship reign through all eternity!"
The Lord called into his everlasting care, our dear brother-in-law and uncle

WIETZE (BILL) TJOELKER

after a courageous battle with cancer. May God's love and comfort sustain his dear wife, children and grandchildren!
Elisabeth Laanstra (Vandermolen)
Gerry Bakker & Elly Bakker (Vandermolen)
Jane Benedictus (Vandermolen)
Nieces and nephews.

Drenthe Clinton
the Neth. Ont.
1949 July 19 1999

"In all your ways acknowledge him." (Prov. 3:6a)
With thanks to God, we joyfully announce the 50th wedding anniversary of

ANDY & DINA VAN OENEN
(nee SIMMELINK)

With love from:
Gerrit - deceased
Winnie & Don Pauw – Calif.
Matthew
Sister:
Grace & Ralph Lubbers - Auburn, Ont.
Brothers and sisters in the Netherlands
Nieces and nephews
Best wishes only, please.
Home address: Huronview, Hwy. 4, Clinton, ON N0M 1L0

Obituaries

1914-1999

On June 18, 1999,

DEE BROER

was promoted to Glory.
Pre-deceased by her husband John Broer (1994).
Loving mother, grandmother and great-grandmother of
Dick & Linie Broer
Kathy & Paul VanArragon (Saskia & Lukas)
John & Tricia Broer
Brenda Broer & Scott Petrie
Wilma Broer & Imre Heersink
Edith & Jim Gritter
Judie & Michael Holleman
Michael & Colleen Gritter
Bill & Ettie Broer
Roxanne & Ed Bowes (Wilson)
Denny & Theresa (Angel, Olivia)
Mark & Sabrina (Nathan)
Kevin
Stephany
Foster children: Elaine, Andy, Taylor, Zachary
Correspondence address: D. Broer, 496 Albert St. E., Box 1-7, Alliston, ON L9R 1J9

It pleased the Lord to call home His child,

TEUNIS KERSTEN

suddenly, on Saturday, June 19, 1999, at the age of 82.
Beloved husband of Uilkje (Willy) Dam (nee van der Meulen) and the late Ingetje de Reus.
Dearly beloved father of:
Margaret & William Bom
Dear grandfather of:
Mary & Teo Bijl
Irene Bom
Dear great-grandfather of Lia Bijl.
Dear step-father of:
Doug & Gerda Dam
Dick & Margaret Adamson
Joyce & Bé Scholten
Jessie & Norman Shingler
Nick & Dorothy Dahm
Rose & Darrell Edge
Survived by two sisters, Reina Poortvliet and Gretha Burger in the Netherlands.
The funeral service was held in Woodstock on Thursday, June 24, 1999. Rev. William Van Hal officiated.
Correspondence address: W. Bom, General Delivery, Mount Elgin, ON N0J 1N0

Births

Bert & Anna Haar
announce the birth of our daughter
LAURA ELIZABETH
on May 7, 1999
The proud grandparents are:
Bert & Dini Haar – Smithers, B.C.
Harry & Klaaske Vander Kooij – Holland Marsh, Ont.
We praise the Lord for our healthy, happy baby.
Home address: Site 8, Comp. 26, SS 1, Houston, BC V0J 1Z0
e-mail: haar@mail.bulkley.net

Opa and Oma (John & Hennie) Kuipers, and Grampa and Grandma (Grenville & Bonnie) Brumwell praise God for the birth of their granddaughter,

DRYDEN MARJORIE KUIPERS

born to Ronald & Ellen Kuipers on May 31 at Markham-Stouville Hospital. She is a tiny (4 lbs. 13 oz. at birth), healthy baby sister for brother Logan.
Proud aunts and uncles are Connie, Heather, David, Katherine, Jonathan, Peter and William.

We celebrate with joy and thanksgiving the birth of
AVRIL JOSEPHINE
on June 16, 1999
A new baby for David Jonker & Heather Kuipers.
A sister for Naomi.
With thanks to God for making all things well!
Delighted and proud grandparents
Roland & Coby Jonker
John & Hennie Kuipers

STUIVE:
With grateful hearts we thank you, O Lord. On June 23, 1999, the Lord blessed us doubly.

REBEKAH JOY

made her appearance at 6:13 a.m., weighing in at 6 lbs. 9 oz., and shortly after at 6:22 a.m.

NAOMI MARIE

made her appearance, weighing 7 lbs. Big brother Zachariah David is thrilled to have his babies out of Mommy's tummy and can't wait to play with them.
David & Beverley can't wait to show their latest additions to you.
Our new address is: 45-22412 124th Ave., Maple Ridge, BC V2X 0H6
Phone: 604-466-3285

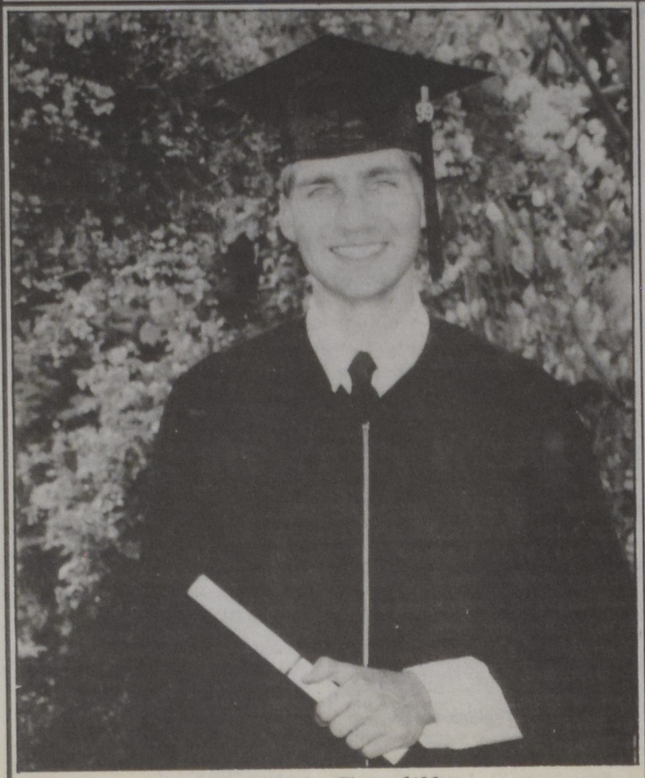
Wedding Announcement

It is with great joy and thankfulness that we announce the marriage of our oldest son

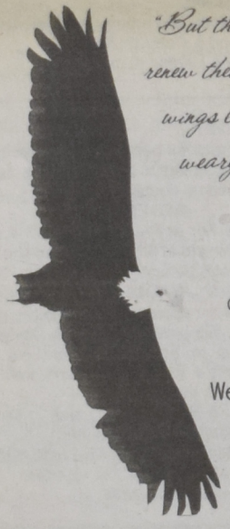
JOHANNES
to
PHYLLIS GRACE BERNADENE
daughter of Mr. and Mrs. K. W. Jenkins
The wedding ceremony will take place on July 24, 1999, in Edmonton, Alberta.
A. W. Schouten
I. N. Schouten-Meynen
273 Central Avenue
Grimsby, ON L3M 1X6
The couple's future address is:
3111 142nd Avenue, Apt. 41, Edmonton, AB T2Y 2H6

Classifieds

Graduation



Congratulations to Michael Emke, Class of '99



"But they that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run, and not be weary, they shall walk, and not faint."
(Isaiah 40:31)

Congratulations to
MICHAEL CARL EMKE
on his graduation from high school
in Welland, Ont.
on June 29, 1999.
We pray God will bless you as you daily follow Him.
With our love and best wishes
for the future.

Mom & Dad

Job Opportunity

SALES SUBCONTRACTORS

Canadian firm seeks Program Coordinators to market its public relations programs in western and central Canada. *Income 30-50K+. Appreciate Christian morals and principals. Sales experience helpful but not necessary. Training provided.* **Call for qualifying telephone interview on Mondays a.m.: President, Community Service Systems, 613-258-7730.**

Obituaries

Vroomshoop Goderich
the Neth. Ont.
June 19, 1930 - June 13, 1999

Our heavenly Father, in his infinite wisdom, took unto himself our loving husband, father and opa

WICHER (BLONDIE) SCHOEMAKER

in his 69th year.
Dear husband of Johanna (Joan) Schoemaker (nee van de Lagemaat).
Loving father of:
Margaret Schoemaker & Anthony Amodeo (friend) – Toronto, Ont.
Paul & Sandra Schoemaker – Kitchener, Ont.
Michelle, Natalie, Ryan
Betty Schoemaker & Neil O'Hanley (husband) – London, Ont.
A dear brother to:
Johanna & the late Jan Gerrits
Willy & Cor Guther
Gerrit (deceased) & Helena Schoemaker
Herman & Stein Schoemaker
Vroukje & Geert Guther
and loving uncle to many nieces and nephews.
His joy for life will be missed by all who knew him. Funeral service was held on June 15, 1999, at the Trinity Christian Reformed Church in Goderich, Ont. Rev. Wieger deJong officiated.
Home address: 344 Cambridge St., Goderich, ON N7A 2Z1

Erm, Dr. Tavistock
the Neth. Ont.
May 18, 1906 - June 20, 1999

On Father's Day,

FENNA SCHUT

had her final wish fulfilled when she went home to be with her heavenly Father. Since 1946, she was the widow of Albert Schut.
She will be missed by her loving family:
Ralph & Tina Schut – Woodstock
Allan (in glory) & Debbie (De Klerck)
John & Sharon Schut
Cindy & Mike Stacey
Hank & Betty Schut – Woodstock
Allan & Alice Schut
Bonita & Chris Hannon
LoriAnne & Randy Bonsma
John & Alice Schut – Woodstock
Yvonne & Rick Dykstra
Harry & Janet Schut
Mike & Pam Schut
Theresa & Paul White
Albert & Jessie Schut – Edmonton
Kevin & Kristin Schut
Steven
Jonathan
Danielle
22 great-grandchildren and one great-great granddaughter.
One sister-in-law, nephews and nieces in the Netherlands.
At Mom's funeral on June 23, Pastor Ralph Koops preached on 2 Timothy 4:7-8a, verses that describe Mom's life and hope: "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me..." This is the sure assurance and comfort of her family.

Obituaries

The CC staff apologizes to the family and friends of Elizabeth Merkus for the delay in printing of the following obituary.

As the sun rose on Ascension Day, the Lord called to himself,

ELIZABETH MERKUS (nee VANELSWYK)

Life was given to her on March 27, 1910.
She was taken from this world May 13, 1999.
Predeceased by her husband, Berend Merkus (April 1972), and one grandson, Bernie Top (April 1969).
She was surrounded with love by her children:
John & Hennie Top
Chris & Marg Merkus
Keith & Hilda Vanholst
John & Betty Duimering
Peter & Jane Merkus
Ben & Marjo Merkus
She was called Oma by 22 grandchildren, and Oma with the white hair by 49 great-grandchildren. Now she may rest from all her labours and enjoy eternal life with the Lord.
Correspondence address: Chris Merkus, R.R. 2, Cambridge, ON N3C 2V4

Midwolda Edmonton
the Neth. Alta.
Dec. 31, 1907 - May 22, 1999

"In my Father's house are many rooms.... I am going there to prepare a place for you." (John 14:2)
The Lord called home our dear mother, oma and oma oma,

WEIA GROENWOLD-KEIZER

peacefully at the age of 91 years.
Predeceased by her loving husband, Remmelt (Ray) Groenwold, in 1993, and her son, Henry, in 1973.
Survived by her loving children:
Bertha & Simon Dykhuizen – Edmonton, Alta.
Jennie & Gerry Kuipers – Edmonton, Alta.
Harry & Audrey Groenwold – Abbotsford, B.C.
Oma will also be missed by her nine grandchildren and five great-grandchildren.
A graveside service, followed by a service of thanksgiving in celebration of mom's life was held on May 26 at the Trinity Christian Reformed Church in Edmonton, Alta. Pastor Colin VanderPloeg officiated.
Correspondence address: Bertha & Simon Dykhuizen, 17603 - 85 Ave., Edmonton, AB T5T 0L1

For Sale

Due to our age, we'd like to sell our small, **well established Christian family resort**. Ideally suited for a (semi) retired couple. Five quaint cottages plus owner's residence located with 900 ft. of shoreline on a beautiful spring fed lake 30 km north of Parry Sound, Ont. It has SW exposure and all cottages are close to the lake. Move in condition. Asking $225,000. For more information, phone: 1-705-389-2265. (Please, no Sunday calls.)

Obituary

Leiden Barrie
the Neth. Ont.
July 16, 1912 - June 25, 1999

CLASINA VAN DER MEIJ

Peacefully taken to be with her Lord and Saviour, surrounded by her sons and daughters.
Clasina is predeceased by her husband Albert and daughter Susanna.
Loving mother of Henk, Jack & Wil, Micky & Henk, Albert, Dick, Jim & Alyson, Hans & Candace, Wendy & Don, Pieter & Thea, Bill & Anna, John, and Irene & Spencer.
Dear grandmother of 36, great-grandmother of 33 and great-great-grandmother of one.
Mom's unfailing cheerfulness endeared her to all and her love enriched our lives. She will be sadly missed by all.
Correspondence address: Mrs. Irene Potter, 18 Whistler Place, R.R. 2, Coldwater, ON L0K 1E0

Job Opportunities

Burlington based industrial contractor requires experienced **welder/fitter** to work in a growing and fast paced environment. Experience in other areas of industrial installation (ie - mechanical assembly, process piping and sheet metal work) would be a definite asset. Some travel may be required. Fair wages and excellent benefit package available for the right individual.
Contact: Nyman Bros. Ltd.
905-634-9152 or fax resume to: 905-634-5591.

Full time position available on **400 sow farrow & finish** operation. Good house available close to church and Christian school, just outside of **Dresden, Ontario**. If interested, call 519-683-6068.

Miscellaneous

CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES

available 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call **(519) 233-7296 or (519) 482-7862.**

BED & BREAKFAST. Beautiful **Niagara**. Easy walking distance from the Falls. Comfortable rooms. Superb breakfast. **Dutch spoken.**
Joan & Mike Havinga
905-358-3534

First Christian Reformed Church of Rocky Mountain House, Alberta is compiling a history book for its 50th anniversary in the year 2000. Former members interested in contributing reminiscences, please forward them to: S. Stark, R.R. 2, Rocky Mountain House, AB TOM 1T0.

Classifieds

Teachers

BARRIE, Ont.: Timothy Christian School is soliciting resumes for a **definite part time teaching position in Grade 6.** If you are a fully certified teacher who loves the Lord and you are excited about seeing children succeed, please direct your resume to:

Mrs. Jane Tjeerdsma
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
phone: 705-726-6621
fax: 705-726-8571

Expertise in French or Fine Arts would be an asset.

OAKVILLE, Ont.: Oakville Christian School requires a **part-time (75%) French teacher** for **September 1999.** Please call, or send your letter of application to:

The Principal
Oakville Christian School
112 Third Line
Oakville, ON L6L 3Z6
phone: 905-825-1247

SPRINGFORD, Ont.: The Springford School with the Bible is looking for a **supervisor for the 1999-2000 school year.** We use the A.C.E. School of Tomorrow system. Familiarity with the A.C.E. system is an asset, but training will be provided. The Springford School with the Bible is an extension of the Springford Reformed Church. Anyone who is interested with a Reformed background and complies with the three forms of unity is invited to apply. For information, please use the following phone numbers: 519-842-3220 (school) or 519-424-2171 (board).
Please send your application to:

Springford School with the Bible
P.O. Box 68
Springford, ON N0J 1N0

Job Opportunity

WOODBRIDGE, Ont.: Toronto District Christian High School invites applications for a possible position as **full-time on site technologist.** The beginning date is negotiable, however it must be some time **before September 1999.** Please send resume, credentials and statement of faith-to:

Ren Siebenga
c/o Toronto District Christian High School
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8

Personal

60-year-old Christian Reformed lady of non-Dutch background wishes to meet sincere Christian men. Reply to File #2694, c/o Christian Courier, 4-261 Martindale Road., St. Catharines, ON L2W 1A1.

Job Opportunities

Hope Fellowship Christian Reformed Church, located in Oshawa, Ontario, is seeking a

Youth Pastor

We are a newly formed congregation, resulting from a multiplication of Zion Christian Reformed Church in Oshawa. Hope Fellowship has 220 youth under 19 years of age and we are also committed to evangelism among community youth.

Therefore this position is a full time position requiring someone in love with Jesus Christ and His cause, well trained and deeply committed to reaching young people. The Youth Pastor will be a member of a creative, highly supportive, multi-staff, accountable to the Council and supervised by the Senior Pastor.

Responsibilities include: developing meaningful relationships with youth, providing training for leaders; organizing and leading discipleship groups, social events, service projects, etc.

Interested, qualified candidates please forward your resume to:

Simon Muizelaar, 23 Timberland Ct.,
Courtice, ON, Canada L1E 2H1
phone: 905-579-5434, fax: 905-571-1554
or e-mail: muizelar@idirect.com

Do you love Jesus? We do.

Full Time Youth Director

Bethel CRC of Lacombe, Alberta, is seeking a leader (new position) to expand and develop existing youth programs at the junior, senior and post high school levels, to nurture a love for Jesus and a desire to serve him among our youth.

Please direct inquiries and resumes to
Bethel Christian Reformed Church
c/o Jack Oudman, 5704 51 Ave,
Lacombe, AB T4L 1K8
phone 403-782-2667 fax 403-782-2542

Social Service Work

Become a part of our team of committed professionals providing loving care for needy children.

Mutual Support Systems, a parent model network of rural group foster homes in the Niagara peninsula for children experiencing emotional and behavioural difficulties is searching for the following as part of its recent expansion.

1. **Residential Child Care Workers:** Related educational background is an asset. Competitive salary and benefits. This live-in position provides opportunities for out-of-province candidates.
2. **Group Foster Parents:** This full time position is suitable for a married couple and includes salaries, benefits and housing for both candidates.

Please contact Randy Klassen at:

Mutual Support Systems
P.O. Box 397
Fenwick, ON L0S 1C0

phone: 905-892-4332
e-mail: rklassen@mutualsupport.net
Visit us at: http://mutualsupport.net

We are eagerly searching for a **YOUTH LEADER.** We want someone motivated to organize us, have fun with us, teach us. Someone who is enthusiastic and alive for Christ.

The Youth at Bethel CRC, Waterdown, Ont. Canada

----------Job Qualifications--------

1. Minimum of a relevant university or bible college degree.
2. Prior successful leader in youth work.
3. Proven ability to provide leadership and apply organizational skills.

-------Interested?----------

Send resume to: Bethel Christian Reformed Church
c/o Bethel Youth Ministry Committee
Box 795, Waterdown, ON L0R 2H0 Canada

Miscellaneous

Planning a trip to the Netherlands?

birwa tours

is a transportation specialist with unlimited possibilities at your service

1. We can arrange your transportation between Schiphol/ Amsterdam
2. We can rent you the newest cars and minivans (up to 9 passengers)
3. If you're with a group, we can arrange travel all over Europe in comfortable touring buses, even including hotel and sightseeing arrangements.

Always call, fax or write
birwa tours, P.O. Box 82
9104 ZH DAMWOUDE, The Neth.
ph: 011-31-511-424114
fax: 011-31-511-424015
In Canada: call Mrs. Henny Huiskamp at 613-393-5256

The Living Word
Sermons for reading services.

CRC

Contact:
R. Vander Ploeg Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

Vacations

Fully equipped luxury condominium at Cranberry Resort, **Collingwood.** Tennis, pools, beaches, golf, cycling, hiking and more. 2 bedrooms, sleeps 7. $600/week, $300/weekend.
In Niagara call 905-386-6976, or Toronto 905-877-0408.

Your gift to the **Bert Witvoet Nearly Memorial Fund** will advance the cause of Reformed journalism and help us continue to carry the TORCH which Bert has so recently handed us.

All gifts will be rewarded with Bert's hearty thanks, the undying gratitude of the Board and Staff, and a tax receipt to send to Revenue Canada.

You can bring your gift to Bert's Retirement Roast or send it to the *Christian Courier* office (**made out to Reformed Faith Witness,** together with your name and address).

Whether or not you contribute to the fund, DO plan to attend the **Roast on Saturday, July 17, at Jubilee Fellowship CRC, 13 Wilhelme Dr., St. Catharines, at 7:30 pm.** Phone us at 1-800-969-4838 to tell us you'll be there.

News

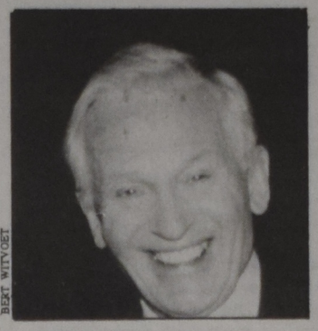
Brother Andrew announces plan to aid China's house churches

SANTA ANA, Calif. (EP) — While the U.S. and Chinese governments are locked in a war of words over the bombing of the Chinese Embassy in Belgrade and the theft of American nuclear secrets by China, Brother Andrew, author of the best-selling book *God's Smuggler* and the founder of Open Doors, is appealing to North American Christians to help with a unique peace plan for the Chinese people.

Brother Andrew, who began Open Doors more than four decades ago, believes that "Project Yuan" will introduce many Chinese to the Prince of Peace, as it supplies China's house church Christians with two million Bibles and other "spiritual helps" during the next 12 months.

"In January of this year we launched a massive offensive against Satan's strongholds in China," said Brother Andrew. "We have never tried anything as big as Project Yuan – over two million Bibles, Children's Bibles, commentaries, hymnals and other spiritual books delivered to our persecuted brethren in China in a single year."

The ministry has already raised enough funds to complete the first part of the project. "I praise God that together we have struck a blow against the enemy," said Brother Andrew. "And now we can move aggressively into phase two of this critical 1999 battle. Bibles and Christian books are desperately needed in China. But frankly, the children's Bibles are especially critical. Inside China, there are usually no materials for the children. We must educate the next generation to know God."



BERT WITVOET

Brother Andrew

Youth are the key

Terry Madison, president and CEO of the U.S. headquarters of Open Doors with Brother Andrew, was one of the crew members who took part in "Project Pearl," a daring delivery that took one million Bibles by sea from Hong Kong to a beach near Swatow in southern China in June of 1981. He stated, "God's Word is a precious and priceless gift to share with anyone, particularly those of the household of faith in China."

Madison pointed out that one-fourth of China's population – over 340 million people – is under 15 years of age. "Worldwide, as many as 85 per cent of Christians make their decision for Christ between the ages of four and 14," he said.

Madison said that one couple has told Open Doors of their nine-year-old daughter who is "so happy" that she owns a copy of the Children's Bible. "She shows it to all her friends and shares the stories, so that some of her friends have come to know Jesus Christ," he said.

Madison continued, "The Children's Bibles bring many more to Christ than just children. 'Even those with a little education can read the Children's Bible' says a Chinese believer, 'old men and women, particularly. Please bring more!' And another explains that many non-believers are drawn to the pictures. 'Some even come to church as a result,' he says. 'We know many who have come to Christ this way.' Today, we have the power to put the Truth into the waiting hands of our suffering brothers and sisters and those desperately seeking the truth."

Precious 'currency'

Project Yuan is named after China's monetary system "because the Word of God is the most precious 'currency' in the world," said Madison. "In China, the yuan finds its way to even the poorest and most remote huts and villages, because it is the only means of exchange, and we want our Bibles to go into just as many places."

Bibles are in great demand and short supply in China. "When Bibles arrive at the distribution points they are taken," says Chen Zemin, a professor at Jin Ling Theological Seminary, "the number of Christians in China is growing fast and the educational standard is rising. We need more Bibles."

Open Doors sources within China estimate that the number of Christians in the country is between 60 and 80 million and that the Church is growing there at the astonishing rate of between 10,000-15,000 new believers each day, making the need for Bibles even more critical.

"Even though 20 million 'official' Bibles have now been printed on the government-approved Amity Press in Nanjing over the past 11 years, our research shows that an estimated 27.3 million Chinese Christians still do not have a Bible," said Madison. "This is the reason we are committed to do all we can through Project Yuan to deliver an additional two million Bibles and spiritual books in China during 1999."

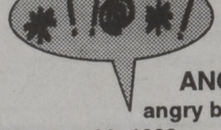
Open Doors has offices in 17 countries. For more information, visit the Open Doors International website at **www.opendoors.org,** call Open Doors Canada at 905-821-6303 or Open Doors U.S. at 949-752-6600.

Your gift to the **Bert Witvoet Nearly Memorial Fund** will advance the cause of Reformed journalism and help us continue to carry the TORCH which Bert has so recently handed us.

All gifts will be rewarded with Bert's hearty thanks, the undying gratitude of the Board and Staff, and a tax receipt to send to Revenue Canada.

You can bring your gift to Bert's Retirement Roast or send it to the *Christian Courier* office (**made out to Reformed Faith Witness**, together with your name and address).

Whether or not you contribute to the fund, DO plan to attend the **Roast on Saturday, July 17, at Jubilee Fellowship CRC, 13 Wilholme Dr., St. Catharines, at 7:30 pm.**
Phone us at 1-800-969-4838 to tell us you'll be there.



MANAGING YOUR ANGER: "be angry but sin not"

August 23, 1999

Road rage – what causes anger that's powerful enough to run amok? How do your manage your anger?

Submissions wanted:
Insight: What's anger all about? Is there OK anger and not-OK anger? What's the difference? What's the biblical take on anger?
Practical: What kind of advice would be really helpful for someone who feels his or her anger sometimes gets out of control? What kind of therapy might help?
Literature: Short fictional piece, or poem, depicting both calm and storm. The winner in this category will be awarded the C.C. "Peace" coffee mug or T-shirt.
Deadlines:
Proposal: July 23, 1999
Manuscript: August 6, 1999

DRESS TALKS: but what does it say?

September 6, 1999

Don't look now -- but what you're wearing is giving you away. Submissions wanted for this back-to-work, back-to-school issue:
Theoretical: What does the way a person dresses say about that person, her beliefs, his worldview?
Real Life: Dressing kids for school – practicality or peer pressure? Help our readers understand what this is about – and what to do about it!
Lifestyle: How might a Christian "dress for success"? Does the Bible have anything to say re: modern dress?
Dressing for church, or: Is the queen really coming for tea? Anything from the whimsical to the ridiculous. Win the C.C. "I can't believe I wore that" T-shirt!
Deadlines:
Proposal: August 6, 1999
Manuscript: August 20, 1999

THE WELL-TENDED TALENT: buried or used?

September 20, 1999

If the love of money is the root of all evil, how are you going to keep yourself – and your money – "safe"?

We need your writing assistance:
1. "Investing for Christians": an insightful feature article on ethical funds, charitable trusts, good causes, what else?
2. "My Bank Account": a humorous piece on the sorrows of personal money management.
3. "Return on Investment": a new parable about talents and returns.
Not more than 600 words. The writer of each published "parable" will get a free C.C. "I didn't hide my talents" T- shirt.
Deadlines:
Proposal to us: August 20, 1999
Manuscript: September 3, 1999

Events/Classifieds

Calendar of Events

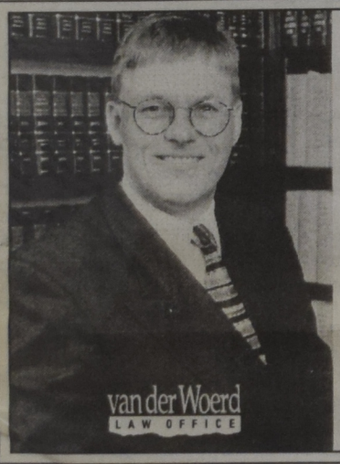
Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per line inch, per insertion.

July 14	De Hollandse Dag, om 10 uur in de Caradoc Community Centre, Mount Brydges, Ont. Spreker: Ds. H. Van Essen. Breng uw eigen lunch en koffiekop. (#)
July 17	Wieringermeer Picnic - Queens Park, Stratford, Ont., 10 a.m. (#)
July 25	Dutch Service, Rev. Jacob Kuntz, Ancaster CRC, Hwy. 53, Ancaster, Ont., 3 p.m. (#)
Sept. 12	Dutch Service, Rev. Henry DeBolster, Ancaster CRC, Hwy. 53, Ancaster, Ont., 3 p.m. (#)
Oct. 24	Dutch Service, Rev. Jerry Hoytema, Ancaster CRC, Hwy. 53, Ancaster, Ont., 3 p.m. (#)

We are
".....**Overflowing With Thankfulness**" (Col.2:7)
and invite all former parents, students,
staff and supporters to celebrate the
40th Anniversary of

Willowdale Christian School

60 Hilda Ave.
North York, ON M2M 1V5
Saturday, September 25, 1999
2:00 p.m. Open House
4:00 p.m. Service of Celebration
(Thanksgiving offering)
6:00 p.m. Standing Reception
(photos and memorabilia from 1959-1977 would be appreciated)



Merger Announcement

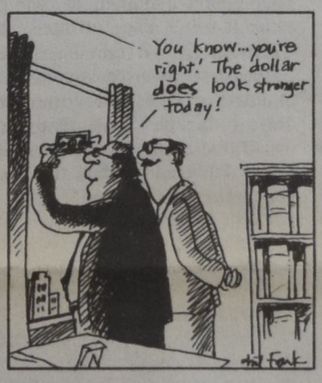
The partners of Ross & McBride are pleased to announce the merger of the David A. van der Woerd practice with Ross & McBride, under the continuing name of Ross & McBride. Building on a tradition that spans more than a century, Ross & McBride provides personal yet professional service in a wide variety of contemporary legal disciplines.

The merger will enhance the personal attention David provides to his clients and will broaden the scope of the services available to them.

Now in his tenth year in the practice of law, David will continue to focus on corporate and commercial law, real estate, wills and estate planning, and charitable law.

ROSS & McBRIDE
LAW FIRM

Commerce Place, 1 King Street West
Mail: P.O. Box 907, Hamilton, Ontario L8N 3P6
Phone: 905-526-9800 Fax: 905-526-0732
Email: dvanderwoerd@rossmcbride.com
Direct Dial: **905-572-5803**



In lieu of flowers, many faithful readers contributed to the **Bert Witvoet Nearly Memorial Fund**, strengthening the CC dollar in European and Asian markets -- where many new subscribers were located and recruited.

MODELS FOR FAMILIES or: If it ain't broke, should we fix it?

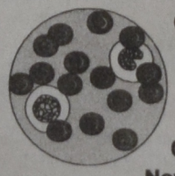
October 4, 1999

What happened to the families we used to know? Are we going to be OK? Are our kids?
Submissions requested:
New family values: What are they? From DINKs (Double Income, No Kids) to SITCOMs (Single Income, Three Children, One Mortgage).
Insight: What are the Bible's "family values"? An analysis of traditional and contemporary family models.
Personal: "I was an only child (or, one of _____ children), and look at me now!"
Photography contest: "The Family Portrait" – a non-professional picture of your family, with 100 words for the caption. Each of 3 winners gets a C.C. personalized family photo mug.
Deadlines: Proposal to us by Sept. 4, and material by Sept. 13.

A WELL-PRESERVED REFORMED WITNESS: but is it still warm?

October 18, 1999

What shape could our "reforming" take in the next millennium?
Help us write our special Reformation Day issue!
Provide us with:
A feature article: This is what John Calvin wondered when he came back for a 2-week tour of the 1990s CRC: "Reformed ... Evangelical ... Mainline ...: where is the CRC, where is it on the spectrum, and where is it going?"
A Love Song: "Reformed evangelism – a heartfelt proposal for the next millennium." Your passionate prose could win you $100; or the C.C. Love Song T-shirt; or a free one-year subscription.Wow!
Deadlines:
Proposal to us: September 17, 1999
Manuscript: October 1, 1999



O BRAVE NEW WORLD – stay tuned for "the New Creation"?

November 29, 1999

What will it cost us to usher in the "brave new world" of biotechnological wonders?

Can you help us prepare this issue:
Meditation: "...For I am fearfully and wonderfully made."
Personal Reflection (any format): "A Grandparent (Parent) Fears for the Future."
Scientific overview: "What to expect in the next century"
A Psalm for a new millennium: your song/poem of praise for the beauty of human creation as it faces biotechnological threats. Writer of the winning piece gets to wear our 100% cotton "New Song" T-shirt.
Deadlines:
Proposal to us: October 29, 1999
Material here: November 5, 1999

NEW YEAR'S ASPIRATION: a refreshed spirituality for the new millennium?

December 27, 1999

If you are resolved to live closer to God in the year 2000, how are you planning to make that happen?
We need your help:
Insight: Biblical models for spiritual renewal – still the best for the "new age." But what are those models?
Practical: a plan for a self-directed weekend retreat: resources, activities, advice, content, objective?
'Spiritual direction': Can Reformed people participate, too?
Resources: we want to publish a collection of resources for spiritual growth – activities, printed materials, discussion aids, etc. Send us your recommendation(s).
Deadlines:
Proposal to us: November 26, 1999
Material here: December 3, 1999

Canadian 'mathletes' compete in math Olympiad

Alan Doerksen

OTTAWA – Mathematics is not usually considered a sport, let alone an Olympic one. But this month, six Canadian high school students, also known as "mathletes," will take part in a mathematical Olympiad, in Bucharest, Romania. Dr. Dorette Pronk, an assistant professor of mathematics at Calvin College in Grand Rapids, Mich., is helping to train and supervise the team and will travel with them to the Olympiad.

Between July 10 and 22, the students will represent Canada at the 40th International Mathematical Olympiad (IMO) in Bucharest, along with students from 83 other countries. The first such Olympiad was held in 1959, also in Romania, with six countries participating.

"The six students have demonstrated the exceptional problem solving skills, comprehension and creativity that is crucial to compete against the very best at the international level," says Dr. Graham Wright, executive director of the Canadian Mathematical Society (CMS), the organization responsible for the selection and training of Canada's IMO team. "They represent the potential of students across the country and will be excellent mathematics ambassadors for Canada."

Despite the students' mathematical abilities, Wright says, "The term the students detest is 'whiz kids.' We like to call them 'mathletes.'" On June 24, some of the students from the Canadian team had a chance to mingle with professional sports athletes when the Toronto Blue Jays introduced several math team members and called them out onto the field at Skydome.

Comparing the math Olympiad to the Olympics, Wright comments, "It's very much like the decathlon. I refer to it as a mathematical hexathlon." Each student must work individually to solve six math problems: three per day, within a maximum time of nine hours. "They're not easy questions," Wright asserts. "They're not allowed calculators." Winners of the competition receive gold, silver and bronze medals, as in the other Olympics. After the students are finished, the leaders of the teams grade their own students' work and discuss their grades with an international jury, which judges the results.

COURTESY CALVIN COLLEGE

Dr. Dorette Pronk

Exceptional students

The six students — David Arthur, age 17, Jimmy Chui, 19, and David Pritchard, 17, of Metro Toronto; James Lee, 17, of Vancouver; Yin (Jessie) Lei, 17, of Windsor, Ont.; and David Nicholson, 18, of Fenelon Falls, Ont. – were selected from among more than 200,000 students in grades seven to 13 who participated in local, provincial and national mathematics contests. Chui and Lei were members of last year's Canadian team that went to the Olympiad in Taipei, Taiwan, according to a CMS press release. Chui won a bronze medal and Lei received an honorable mention last year.

Members of this year's Canadian math team are exceptional students who have proven their math abilities in various competitions. For instance, according to CMS, Jessica Yin Lei was born and raised in Wuhan, China, and was introduced to the world of mathematics at an early age. During her time in China, Jessie was selected to write the Chinese Mathematical Olympiad for Grade Six students while she was in Grades 4, 5 and 6. She received two third prizes and, in Grade 6, tied for first in China, achieving a perfect score.

The Canadian team members, who must be less than 20 years old when they write the IMO competition, will be pitting their skills against more than 450 of the world's best students. The team will be accompanied by team leader, Dr. Edward Barbeau, deputy team leader, Dr. Arthur Baragar, and deputy leader observer, Dr. Dorette Pronk.

Dutch-Canadian connection

Pronk, an assistant professor of mathematics at Calvin College in Grand Rapids, Mich., is travelling with the Canadian math team for the second time this summer. Last year, she went to the Olympiad in Taipei, Taiwan. Although she now teaches at Calvin, Pronk previously worked as a postdoctoral fellow at the math department of Dalhousie University, in Halifax, for three years. That's where she became involved with last year's Olympiad.

After taking part in last year's competition in Taiwan, Pronk said she "really enjoyed working with these very bright students and meeting students from all the other countries. So I decided that I wanted to be involved again this year."

Pronk grew up in the Netherlands and came to Canada in 1995 after finishing her PhD in Utrecht. She told CC she grew up in the Dutch Reformed Church (Hervormde Kerk) and became Christian Reformed when she moved to Halifax.

Explaining her role on the team, Pronk says, "I am there for emotional support and in case of emergencies and just to make sure that we don't lose any students. My experience last year was that after the competition was over students were really open to talk about all kinds of stuff and I had a great time explaining to them who God is for me and discussing what we find really important in life."

A time to prepare

Before flying to Romania, the six Canadian students attended a special IMO Training Camp at the University of Waterloo for two weeks, which Pronk helped to lead.

"During the training camps all the leaders have the same work: we basically train them in two areas: mathematical/problem solving skills and writing skills," explains Pronk. "To teach them mathematical skills, we give lectures on particular topics and lots of problems to work on. They hand in their solutions and we return them with feedback. We also have sessions where students present their solutions to one another. And especially during the summer camp we do several mock Olympiads, where we use problems from ... Olympiads from other countries (the students won't have seen those problems yet) to let them feel how it is to write an Olympiad.

"We also work with them on writing nice solutions and on how to explain their ideas so that we can understand what they were thinking. Sometimes we will let them grade each other's work so that they get some feel for how it is for us to read their work.

"During our summer training camp we also focus on forming a real team. We spend time playing together and helping the students to be able to relax together and be able to help one another in stressful situations."

Canada first sent a team to an IMO competition in 1981 (Washington, D.C.). At last year's IMO in Taipei (Taiwan), the Canadian team placed 20th out of the 76 competing countries and won one gold medal, one silver medal, two bronze medals and an honourable mention. The U.S. tied with Hungary for third place, and Iran came in first. The 1995 Olympiad was in Toronto.

News Digest

Dolls for Kosovo

UROSEVAC, Yugoslavia (CP) – The 15th Engineer Squadron of Edmonton is handing out woollen "Izzy" dolls, knitted by three elderly women in Gibbons, Alta. The dolls are named after Master Corporal Mark (Izzy) Isfeld, who died while disarming a land mine in Croatia on June 21, 1994. Warrant Officer Craig Grant of Calgary described Isfeld as a humanitarian who saw things in the people of Bosnia and Croatia that other Canadians may have missed. Isfeld was especially touched by the flood of children who always seemed attracted to soldiers wherever they went. Years ago, Isfeld asked his mother to make dolls for soldiers to give to such children.

Recently, Grant phoned Isfeld's mother and asked her if his troops could distribute her dolls in memory of her son. Grant's mother also mobilized a seniors home to make more of the dolls. "Peace comes sometimes with a gun," says Grant. "But sometimes it comes from a 92-year-old grandmother ... with arthritic hands knitting a doll."

Pope blesses garage

VATICAN CITY (Reuters) – The Vatican, bracing for a flood of Roman Catholic pilgrims to mark Jubilee Year 2000, unveiled an underground parking lot in June that it said would ease congestion. Pope John Paul II personally blessed the state-of-the-art parking lot, which will be open to Holy See staff and residents of the tiny city state.

Cardinal Edmund Casimir Szoka said the garage is taking its place alongside the "many and important works linked to the papacy of Your Holiness."

Welcome sign not welcome

NIAGARA FALLS, Ont. – Some Niagara Falls, Ont., officials were surprised to learn recently that a new municipal $80,000 identification sign will bear the city's name and logo but not the words "Welcome to Niagara Falls." Provincial guidelines recommend having only the city's name on the sign so drivers can keep their eyes on the road, reports the *Toronto Star*.

"Not appropriate to say 'Welcome?'" says councillor Pat Cummings. "Guess I'm kind of old-fashioned."

Colour printing in this issue of *Christian Courier* is made possible by a very kind gift from Voortman Cookies Ltd.

CHOICE
All airlines, charters & cruises, including Martinair, KLM, Air Transat, Canada 3000
SERVICE
Business and Vacation packages, and travel worldwide
PRICE
Best prices – we meet all competitors' fares
Toronto: 416-224-5211

ACCESS
Canada wide toll free:
1-800-667-2525
web site: www.dca-travel.com
e-mail: dcatravl@istar.ca
CARE
Emergency service available
RELIABILITY
Marten A. Mol,
Owner
"35 YEARS OF SERVICE"

DCA Travel & Cruise Service Inc.
1-800-667-2525